Patanjali
The Yoga-Sutra in Truth

A new translation from Sanskrit without the filter of Samkhya

Hans Yoganand

© 2026 Nandi-Alaya Publishing. All rights reserved

madhyama.marga@gmail.com

Patanjali
The Yoga-Sutra in Truth

Contents

Introduction....3
1. Samādhi Pāda, on Meditative Absorption....5
The Metaphysics of Unity....5
The Sutras, Simply....6
With Grammar and Commentaries....17
Synthesis of the First Book....87
Fundamental Lexicon of the First Book....88
2. Sādhana-pāda, on practice....91
with the aim of achieving Liberation....92
The Sutras, Simply....92
With Grammar and Commentaries....105
Synthesis of the Second Book....188
Fundamental Lexicon of the Second Book....191
3. Vibhūti Pāda, on Spiritual Accomplishments....193
The Expression of Unified Consciousness....193
The Sutras, Simply....194
With Grammar and Commentaries....207
Synthesis of the Third Book....279
Fundamental Lexicon of the Third Book....281
4. Kaivalya Pāda, on Liberation....283
The Achievement of Unity....283
The Sutras, Simply....284
With Grammar and Commentaries....292
Synthesis of the Fourth Book: Kaivalya Pāda....344
Metaphysical and Technical Synthesis (sūtras 4.1 – 4.16)....345
Fundamental Lexicon of the Fourth Book....346
Conclusion of the Yoga-Sutra in Truth:....348
The Abode of Unity....348
Lexicon of the Virtues of Realization:....348

Introduction

This translation was crafted with the utmost honesty, rigorous effort, and time. The Yoga-Sutras of Patañjali—a collection of 195 aphorisms compiled between 100 BCE and 300 CE according to standard dating—form a timeless work guiding toward inner liberation.

Organized into four chapters—Samādhi Pāda (on meditative integration), Sādhana Pāda (on practice), Vibhūti Pāda (on spiritual accomplishments), and Kaivalya Pāda (on Liberation)—these sutras distill universal wisdom that transcends religious or philosophical frameworks.

It is enlightening to know that the word *sutra* literally means "thread." This thread is what joins the aphorisms together to form a coherent and continuous teaching. It is the image of a necklace where the beads are the teachings, all held together to guide the practitioner of sadhana.

In Patañjali's time, yoga was an autonomous path influenced by the Vedic tradition, particularly the Upaniṣads—a quest for unity beyond dogmas, distinct from structured Hinduism or dualistic Sāṃkhya.

The latter, although often associated with the Yoga-Sutras by later commentators such as Vyāsa (5th century CE), was not fully codified during Patañjali's era. Patañjali seems to integrate earlier influences, notably the Vedas and their culminating philosophical texts, the Upaniṣads, as well as pre-Sāṃkhya ideas, within a potentially monistic framework. In this view, the separation between *puruṣa* (pure consciousness), *jīva* (individual consciousness), and *Prakṛti* (eternal primordial nature) is an illusion linked to ignorance (*avidyā*).

Unlike the later commentary by Vyāsa, which imposes a dualistic reading, nothing indicates that Patañjali subscribed to a strict dualism; his perspective appears closer to the underlying unity of the Vedas, comparable to Lao-tzu's Tao and the virtue of water.

This edition offers a new translation directly from Sanskrit, avoiding the dualistic

biases of traditional commentaries. The author has translated the Sanskrit terms respecting their literal meaning, drawing upon over fifty years of spiritual observance centered on meditation and personal experiences of *nirbīja samādhi*.

Note to readers: Nirbīja samādhi refers to a deep meditative state without "seeds" of mental impressions, leading to a unified consciousness. These experiences, though claimed, rest upon the author's word without external certification, as no organization can validate such spiritual realizations.

The inherent polysemy of Sanskrit explains the great diversity, and even contradictions, among existing translations. Since each term possesses a vast palette of meanings, the translator often projects their own philosophical biases onto the text. To escape these influences, this edition prioritizes a translation of the sutras outside of any pre-established doctrinal context. By returning to the raw root of the words, we allow the text to reveal its original monistic structure, freed from the layers of later commentaries.

In this monistic perspective, *Prakṛti* is eternal and uncreated, while its manifested material face (*dṛśya*)—the perceived world—is a temporary illusion woven directly by the essential *guṇas* (*sattva*: clarity; *rajas*: movement; *tamas*: inertia), reinterpreted here as interdependent dynamics. Within the embodied spirit (*citta*) of the *jīva*, these *guṇas* manifest as sub-applications whose balance, influenced by *saṃskāras* (residues of past incarnations), determines one's native character and perception.

Through *saṃsāra* (the cycle of rebirths), this balance evolves toward the predominance of *sattva*, until the complete alignment of *citta* with *puruṣa* is reached, realizing transcendental unity through right-discernment (*viveka*) and attaining liberation (*kaivalya*).

Note to readers: Dṛśya designates the perceived world which, in this reading, is subjective and illusory—specific to each jīva—rather than an independent objective reality.

Puruṣa (the "seer") and *dṛśya* (the "seen") are not irreducible, but rather facets of a single reality. The *jīva*, veiled by the ego (*asmitā*) and the false-ego

(*mithyāhaṅkāra*, a perversion of the sense of self due to *tamas*), perceives an illusory *dṛśya*. The false-ego turns the *jīva* away from *sattva*, favoring passion and ignorance. An awakened consciousness prioritizes *sattva*, purifying *citta* to reflect the qualities of *puruṣa*.

Kaivalya, in a monistic reading, is not isolation, but a realization of unity. This translation is rooted in the raw Sanskrit text, respecting its grammar and syntax. It relies on neutral Sanskrit dictionaries (Stchoupak, Nitti, and Renou, 1932; Monier-Williams, 1899) and artificial intelligence (Grok 3, Gemini) for lexical analysis, offering a direct reading accompanied by commentaries clarifying key concepts.

Although Vyāsa's commentary imposed a dualistic prism, Patañjali's perspective seems closer to the unity anchored in the Upaniṣads (800–300 BCE), the source of mystical yoga long predating the author.

This new translation invites you to rediscover the essence of the Yoga-Sutras, free from dualistic frameworks, to trace your own path toward transcendental unity. A glossary of Sanskrit terms is included at the end of the work to guide your exploration.

1. Samādhi Pāda, on Meditative Absorption

The Metaphysics of Unity

This first chapter defines the nature of consciousness
and the state of total absorption (samādhi),
describing the process of pacifying mental fluctuations
through practice and detachment,
in order to reveal the original purity of the Self.

The First Book of the Yoga-Sūtras, titled Samādhi Pāda, constitutes the metaphysical foundation of the science of Yoga. Within a monist perspective, it does not deal with the acquisition of external knowledge, but with the process of

transparency of conscience. It is essential to note that Patañjali himself never claimed to belong to the Sāṃkhya school; this dualist classification was imposed later by the commentator Vyāsa. Patañjali defines Yoga as the suspension of mental fluctuations, a state where the mind, purified of its projections and memories, becomes like a clear crystal.

Through the balance between assiduous practice and detachment, the seeker learns to disidentify from the tumult of the "noisy living room" to resonate with the Shabda-Brahman, the universal sound current or "Universal Harmony." This immersion leads from conceptual reflection to seedless ecstasy, the tipping point where the subject and the object merge into Unity.

The Sutras, Simply

1.1. Now, the exposition of Yoga.

अथ योगानुशासनम्
atha yoga-anuśāsanam

1.2. Yoga is the cessation of the fluctuations of the mind.

योगः चित्त वृत्ति निरोधः
yogaḥ citta vṛtti nirodhaḥ

1.3. Then the seer is established in his own form.

तदा द्रष्टुः स्वरूपे अवस्थानम्
tadā draṣṭuḥ svarūpe avasthānam

1.4. Otherwise, there is conformity with the fluctuations.

वृत्ति सारूप्यम् इतरत्र

vṛtti sārūpyam itaratra

1.5. There are five types of mental fluctuations,
which are either painful or non-painful.

वृत्तयःपञ्चतय्यःक्लिष्टअक्लिष्टाः
vṛttayaḥ pañcatayyaḥ kliṣṭā-akliṣṭāḥ

1.6. They are: right perception, error,
conceptualization, sleep, and memory.

प्रमाण विपर्यय विकल्प निद्रा स्मृतयः
pramāṇa viparyaya vikalpa nidrā smṛtayaḥ

1.7. Direct perception, logic, and scriptures
are the means of valid knowledge.

प्रत्यक्ष अनुमान आगमाः प्रमाणानि
pratyakṣa anumāna āgamāḥ pramāṇāni

1.8. Error is false knowledge
not based on the actual form of an object.

विपर्ययः मिथ्याज्ञानम् अतद्रूप प्रतिष्ठम्
viparyayaḥ mithyājñānam atadrūpa pratiṣṭham

1.9. Conceptualization is based
on words and knowledge devoid of reality.

शब्द ज्ञान अनुपाती वस्तु शून्यः विकल्पः

śabda jñāna anupātī vastu śūnyaḥ vikalpaḥ

1.10. Sleep is the fluctuation of the mind
based on the absence of content.

अभाव प्रत्यय आलम्बना वृत्तिः निद्रा
abhāva pratyaya ālambanā vṛttiḥ nidrā

1.11. Memory is the non-disappearance
of previously experienced objects.

अनुभूत विषय असम्प्रमोषः स्मृतिः
anubhūta viṣaya asampramoṣaḥ smṛtiḥ

1.12. Their control is achieved through practice and detachment.

अभ्यास वैराग्याभ्याम् तत् निरोधः
abhyāsa vairāgyābhyām tat nirodhaḥ

1.13. Practice is the effort to achieve stability
(in the stillness of the mind).

तत्र स्थितौ यत्नः अभ्यासः
tatra sthitau yatno'bhyāsaḥ

1.14. But it becomes firmly grounded
when practiced with sincere engagement,
without interruption over a long period.

सः तु दीर्घकाल नैरन्तर्य सत्कार आसेवितः दृढभूमिः

sa tu dīrghakāla nairantarya satkāra āsevito dṛḍhabhūmiḥ

1.15. Detachment (vairāgyam)
is the knowledge through mastery
of one who is without desire for objects seen or heard.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्
dṛṣṭānuśravikaviṣayavitṛṣṇasya vaśīkārasaṃjñā vairāgyam

1.16. From that, the knowledge of the essential nature
leads to the true detachment from (the influence of) the guṇas.

तत्परं पुरुषख्यातेः गुणवैतृष्ण्यम्
tatparaṃ puruṣakhyāteḥ guṇavaitṛṣṇyam

1.17. Samādhi with seeds (samprajñāta)
is accompanied by reasoning (vitarka),
reflection (vicāra), bliss (ānanda),
and the sense of "I-am-ness" (asmitā).

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः
vitarkavicārānandāsmitārūpānugamāt samprajñāta

1.18. The other (samādhi) is preceded
by the repeated practice
of the cessation of thought-contents; in it,
only latent impressions remain.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः
virāma-pratyayābhyāsa-pūrvaḥ saṃskāra-śeṣo'nyaḥ

1.19. For those who are detached from the body
or dissolved in prakṛti, the awareness of existence remains.

भवप्रत्ययो विदेहप्रकृतिलयानाम्
bhavapratyayo videhaprakṛtilayānām

1.20. Confidence, perseverance, memory, samādhi, and wisdom
are favorable to the others (aspects of practice).

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्
śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām

1.21. Samādhi is near for those animated
by an intense spiritual urgency.

तीव्रसंवेगानामासन्नः
tīvra-samvegānām-āsannaḥ

1.22. Even so, there is a difference
according to whether the effort
is mild, moderate, or intense.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः
mṛdu-madhyā-adhimātratvāt-tato'pi viśeṣaḥ

1.23. Or by devotion to Īśvara.

ईश्वरप्रणिधानाद्वा
īśvarapraṇidhānād vā

1.24. The Supreme Lord is unaffected
by afflictions, karma and its fruits,
or by mental impressions.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः
kleśakarmavipākāśayair-aparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ

1.25. In him resides the source of total knowledge.

तत्र निरतिशयं सर्वज्ञत्वबीजम्
tatra niratiśayaṃ sarvajñatvabījam

1.26. Always and without interruption,
He (Īśvara) is the teacher of the ancients.

स पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात्
sa pūrveṣām api guruḥ kālenānavacchedāt

1.27. Of Him, the expression is the primordial sound.

तस्य वाचकः प्रणवः
tasya vācakaḥ praṇavaḥ

1.28. This constant whispering of the primordial sound
is the object of meditation.

तज्जपस्तदर्थभावनम्
tajjapastadarthabhāvanam

1.29. From that, obstacles disappear and full consciousness arises.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च
tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca

1.30. Obstacles are illness, inertia, and doubts,
negligence, laziness, lack of discipline, imagination,
lack of perseverance, regression, and fluctuations of the mind.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितचित्तविक्षेपास्तेऽन्तरायाः
vyādhi-styāna-saṃśaya-pramādālasyāvirati-bhrānti-darśanālabdha-
bhūmikatvānavasthitatvāni citta-vikṣepās te'ntarāyāḥ

1.31. Pain, depression, trembling (of the body),
irregular breathing, and lack of concentration
accompany distraction.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासविक्षेपसहभुवः
duḥkha-daurmanasyāṅgamejayatva-śvāsa-praśvāsā-vikṣepa-sahabhuvaḥ

1.32. To ward off these obstacles,
one must diligently practice the essential principle.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः
tat-pratiṣedhārtham-eka-tattvābhyāsaḥ

1.33. The mind is clarified by cultivating friendship
toward happiness, compassion for suffering,
joy toward virtue, and detachment toward non-virtue.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्

maitrī-karuṇā-muditopekṣāṇāṃ
sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṃ bhāvanātaś
citta-prasādanam

1.34. Or by the exhalation and the suspension of the breath.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य
pracchardana-vidhāraṇābhyāṃ vā prāṇasya

1.35. Or else, the cultivated sensory activity,
focusing on an object, binds the mind to stability.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थिति निबन्धनी
viṣayavatī vā pravṛttir utpannā manasaḥ sthiti nibandhanī

1.36. Or a luminous cessation of suffering.

विशोका वा ज्योतिष्मती
viśokā vā jyotiṣmatī

1.37. Or a mind whose object is the absence of desire.

वीतरागविषयं वा चित्तम्
vītarāgaviṣayaṃ vā cittam

1.38. Or as a support for knowledge (found) in dreams or in deep sleep.

स्वप्ननिद्राज्ञानालम्बनं वा
svapna-nidrā-jñānālambanaṃ vā

In other words:

Or, if you prefer to sleep (tamas),
go then and seek knowledge (veda)
in your sleep and in your dreams!

Or:

Sleep and dream your wisdom!

1.39. Or meditate as you wish.

यथाभिमतध्यानाद्वा
yathābhimata-dhyānād-vā

1.40. His mastery extends
from the limits of the infinitely small
to those of the infinitely large.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः
paramāṇu-parama-mahattvānto'sya vaśīkāraḥ

1.41. Like a pure crystal
taking the colors of nearby objects,
the practitioner, whose mental fluctuations have ceased,
sees through fusion (samāpatti)
the merging in their essence of:
the observer, observation, and its object.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः
kṣīṇavṛtter abhijātasyeva maṇeḥ grahītṛ-grahaṇa-grāhyeṣu
tat-stha-tad-añjanatā samāpattiḥ

1.42. There, words, meanings,
knowledge, and dreams intermingle
in a pensive union.

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः
tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ

1.43. When memory is purified, as if empty of its own form,
the object alone shines, without thought.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का
smṛti-pariśuddhau svarūpa-śūnyeva arthamātra-nirbhāsā nirvitarkā

1.44. By this same process,
with or without reflection,
the subtle is unveiled.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता
etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā

1.45. The subtle domain culminates at the threshold
of the undifferentiated.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्
sūkṣma-viṣayatvaṃ cā-liṅga-paryavasānam

1.46. These forms alone, with seed, constitute samādhi.

त एव सबीजः समाधिः

tā eva sabījaḥ samādhiḥ

1.47. In the purity of non-reflective absorption,
the radiance of the Inner Self shines forth.

निर्विचारवैशारद्येऽध्यात्मप्रसादः
nirvicāra-vaiśāradye 'dhyātma-prasādaḥ

1.48. There, knowledge is truth-bearing.

ऋतम्भरा तत्र प्रज्ञा
ṛtambharā tatra prajñā

1.49. Its knowledge has a distinct object,
different from that derived from teaching or inference,
due to its specific nature.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्
śrutānumāna-prajñābhyām anya-viṣayā viśeṣārthatvāt

1.50. The impression born of this wisdom
obstructs all other latent traces.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी
tajjaḥ saṃskāraḥ anya-saṃskāra-pratibandhī

1.51. When even this is restrained,
as everything is restrained,
there is seedless samādhi.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः
tasyāpi nirodhe sarva-nirodhān nirbījaḥ samādhiḥ

With Grammar and Commentaries

1.1. Now, the exposition of Yoga

अथ योगानुशासनम्
atha yoga-anuśāsanam

योगः, yogaḥ : Yoga (nominative singular masculine of *yoga*, derived from *yuj*, to join or unite, lit. union or integration). Here, Yoga is defined by its action or its result: the state of Union is reached via the cessation of the *vṛttis*.

चित्त, citta : The embodied mind (field of consciousness, from the radical *cit*, to perceive). The *citta* is the individualized spirit (*jīva*), the Brahman veiled by ignorance (*avidyā*). It includes *manas* (the thinking mind), *buddhi* (intelligence), and *ahaṃkāra* (the sense of self).

वृत्ति, vṛtti : Fluctuation (from the radical *vṛt*, to turn or move, lit. whirlpool or modification). These are the waves of the *citta*, manifestations of the illusory world (*dṛśya*) and the *guṇas*, maintaining consciousness in identification with the non-Self.

निरोधः, nirodhaḥ : Cessation (nominative singular masculine of *nirodha*, composed of *ni*, downward, and *rudh*, to stop or control). It is the act of quieting the *vṛttis* to allow clarity (*sattva*) to predominate.

The Yoga-Sūtra I.1 is a classic opening formula that establishes the object and the authority of the work: "Now, the exposition of Yoga." This sūtra marks a clear and solemn transition, signaling that the teaching begins for one who is ready to transcend the illusion of the manifested world (*dṛśya*).

The Inauguration (Atha): This term suggests that Yoga is exposed after a prior preparation of the disciple. It implies that the seeker has developed a sincere desire for liberation (*mumukṣutva*) and the listening capacity necessary to abandon illusion (*avidyā*). It is the formal beginning of the path leading to Unity.

The Discipline (Anuśāsanam): Patañjali does not position himself as the inventor of Yoga, but as the codifier of a prior spiritual science. By systematizing this method, he inscribes his text within the lineage of universal wisdom. The prefix *anu* indicates an exposition that "follows" a thread (*sūtra*), making the teaching accessible and progressive. This thread would resemble that of a necklace where the sūtras are the pearls.

The Objective (Yoga): In the monistic framework, Yoga is defined as the path toward Unity. It is not a dualistic isolation, but the integration of the individual consciousness (*jīva*) with Pure Consciousness (*puruṣa*). It is the promise of a practical science through which the mind (*citta*), shaped by the balance of the *guṇas* and the imprints of past incarnation (*saṃskāras*), finally aligns with its source.

Syntactically, *atha* sets the temporal framework of commitment, while *yoga* and *anuśāsanam* define the object and the form of knowledge that will follow. This discipline dissolves perturbations to reveal a unified serenity where *puruṣa*, *jīva*, and *Prakṛti* are nothing more than facets of a single reality.

1.2. Yoga is the cessation of the fluctuations of the mind.

योगः चित्त वृत्ति निरोधः
yogaḥ citta vṛtti nirodhaḥ

योगः, yogaḥ : Yoga (union, integration). Nominative singular masculine of *yoga*, derived from *yuj*, to join or unite. Follows I.1. Here, Yoga is defined by its action or its result: the state which is Union is reached via the cessation of the *vṛttis*.

चित्त, citta : The embodied mind; the field of consciousness. Nominative (in the

compound) of *citta*, from the radical *cit*, to perceive. In our monistic reading, the *citta* is the individualized spirit (*jīva*), the Brahman veiled by ignorance (*avidyā*). It includes *manas* (the thinking mind), *buddhi* (discriminative intelligence), and *ahaṃkāra* (the sense of self). It is the support upon which the dual illusion (*dṛśya*) is projected.

वृत्ति, vṛtti : Fluctuation; movement; whirlpool; modification. Nominative (in the compound) of *vṛtti*, from the radical *vṛt*, to turn or move. These are the modifications or waves of the *citta*. They are the manifestation of the illusory world (*dṛśya*) and the *Guṇas*. They maintain individual consciousness (*jīva*) in identification with the non-Self.

निरोधः, nirodhaḥ : Cessation; stopping; control; stabilization. Nominative singular masculine of *nirodha*, composed of *ni*, downward, and *rudh*, to stop or control. It is the act of stopping or quieting the *vṛttis*. *Nirodha* is not a forced suppression, but a process of calming (*śama*) that allows clarity (*sattva*) to predominate. The goal is not annihilation, but the transparency of the *citta*. When the *citta* is stable and transparent, it perfectly reflects the *Puruṣa* (Pure Consciousness).

Yoga-Sūtra I.2 provides the canonical definition of Yoga: "Yoga is the cessation of the fluctuations of the mind."

The Goal of Practice: This sūtra defines the practical objective of Yoga. Union (*yoga*) is not a state to be created, but a state of pure consciousness (*Puruṣa*) to be revealed through the calming of perturbations. The main obstacle to this revelation is the *citta* when it is agitated by the *vṛttis*.

The Screen of Illusion (Citta and Vṛttis): In the monistic perspective, the *citta* is the mirror or the screen of the Self. The *vṛttis* are the subjective illusions (*mithyāhaṅkāra*) that blur this mirror, creating the false impression of separation between the *Puruṣa* and the perceived world (*dṛśya*). The agitation of the *citta* is caused by Ignorance (*Avidyā*), which mistakes illusion for Reality.

Transparency (Nirodha): The term *nirodha* means that the objective is not to

separate the individual from nature (dualistic reading), but to make the *citta* perfectly transparent and stable. When all modifications (*vṛttis*) stop, the screen of the mind ceases to interfere, allowing the *Jīva* to realize it is but a spark of the *Puruṣa*. This is the complete alignment leading to transcendental Unity. *Nirodha* is thus the prerequisite for the establishment of the seer in his own form (which will be defined in I.3).

1.3. Then the seer is established in his own form.

तदा द्रष्टुः स्वरूपे अवस्थानम्
tadā draṣṭuḥ svarūpe avasthānam

तदा, tadā : Then. Adverb indicating time or condition.

द्रष्टुः, draṣṭuḥ : Of the seer. Genitive singular masculine of *draṣṭṛ*. Designates the *puruṣa* (pure consciousness), immutable, distinct from the *citta* (embodied mind) of the *jīva* (individual consciousness).

स्वरूपे, svarūpe : In his own form. Locative singular neuter of *svarūpa*, composed of *sva* (self) and *rūpa* (form). It is the essential nature that is veiled by ignorance (*avidyā*) when the mind is agitated.

अवस्थानम्, avasthānam : Establishment. Nominative singular neuter of *avasthānam*, from the radical *sthā* (to stand). Designates the state of stability and dwelling in true reality.

Yoga-Sūtra I.3 describes the state of consciousness once the fluctuations of the mind have been calmed: "Then, the Self (the seer) establishes itself in its own form." When the mirror of the mind is motionless, the seer ceases to lose himself in his reflections.

The Seer (Draṣṭṛ): The term designates pure consciousness (*puruṣa*). In our monistic reading, this establishment is not a dualistic isolation (radical separation

from matter), but the realization of transcendental unity (*kaivalya*).

The Veil of the Guṇas: The fluctuations of the *citta* are shaped by the *guṇas* (*sattva*, *rajas*, *tamas*) and modulated by *saṃskāras* (the imprints of past lives). This tumult prevents the *jīva* from recognizing its own nature. Yoga, by calming these waves, purifies the ground.

The Ratchet Effect: By establishing himself in his own form, the yogi secures his spiritual capital. It is no longer an ephemeral experience, but a state of being where clarity (*sattva*) becomes predominant, allowing individual consciousness to finally align with its eternal source.

1.4. Otherwise, there is conformity with the fluctuations.

वृत्ति सारूप्यम् इतरत्र
vṛtti sārūpyam itaratra

वृत्ति, vṛtti : Fluctuation; modification (of the mind). Nominative singular feminine (in the compound). Refers to the *vṛttis* of I.2. These are the agitations of the mind that constitute the illusion of duality and the false-ego (*mithyāhaṅkāra*).

सारूप्यम्, sārūpyam : Conformity; identification; similarity of form. Nominative singular neuter, composed of *sa* (with) and *rūpa* (form). It is the act of adopting the form of the perceived object. The essence of the Seer (*puruṣa*) appears to take the form of the *vṛttis*.

इतरत्र, itaratra : Otherwise; elsewhere; in other circumstances. Adverb indicating an alternative condition. Marks the direct opposition to the state described in I.3. It refers to the ordinary condition of the *jīva* where *nirodha* (I.2) is not realized.

Yoga-Sūtra I.4 describes the habitual condition of bondage and ignorance (*avidyā*): "Otherwise, there is conformity with the fluctuations." As long as the mind is not calmed, consciousness loses itself in the spectacle of its own thoughts.

The Illusion of Identification (Vṛtti-Sārūpyam): This is the heart of ignorance. The Seer (*puruṣa*), pure and immutable, appears to merge with the movements of the mind. In our monistic framework, this explains the perception of multiplicity: the unique consciousness is perceived as a limited ego (*jīva*) because of this illusory fusion.

The Veil of the Guṇas: These fluctuations, shaped by the *guṇas* (*sattva*, *rajas*, *tamas*) and modulated by *saṃskāras*, veil transcendental unity. The false-ego (*mithyāhaṅkāra*) attaches the *jīva* to the manifested world (*dṛśya*), creating an apparent separation from the source. A small precision: the *guṇa sattva* is an ally.

The Necessity of Yoga: This sūtra justifies the urgency of practice. As long as this conformity persists, the individual remains subject to illusion, to the suffering of ignorance, and to *saṃsāra*. Yoga is the only way to break this fallacious identification to stabilize the spiritual "ratchet" and realize Unity.

1.5. There are five types of mental fluctuations,
which are either painful or non-painful.

वृत्तयःपञ्चतय्यःक्लिष्टअक्लिष्टाः
vṛttayaḥ pañcatayyaḥ kliṣṭā-akliṣṭāḥ

वृत्तयः, vṛttayaḥ : The fluctuations; the modifications. From the radical *vṛt*, to turn. These are the movements of the *citta* which lead to the erroneous identification of the *jīva* with the non-Self.

पञ्चतय्यः, pañcatayyaḥ : Five-fold; of five types. This taxonomy categorizes all activities of the individual consciousness.

क्लिष्ट, kliṣṭa : Afflicted; painful. From the radical *kliś*, to torment. These fluctuations reinforce ignorance and the *kleśas*.

अक्लिष्ट, akliṣṭa : Non-afflicted; non-painful. These are based on clarity (*sattva*) and

serve as stepping stones toward Reality.

Yoga-Sūtra I.5 presents the first major classification of the fluctuations: "There are five types of mental fluctuations, sources of suffering or non-sources of suffering." This sūtra establishes that the movements of the mind are not uniformly harmful to the realization of Unity.

The Bipolarity of Fluctuations: Patañjali divides the *vṛttis* into two categories. The *Kliṣṭāḥ* (afflicting) are imbued with Ignorance (*avidyā*) and the *kleśas*. They chain the *jīva* to the illusion of separation. The *Akliṣṭāḥ* (non-afflicting) are imbued with clarity (*sattva*). They serve as springboards, like faith or discrimination (*viveka*), to orient the mind toward Reality.

The Strategy of Yoga: The objective is to use the *akliṣṭāḥ* to dissolve the *kliṣṭāḥ*. This is where the "ratchet" effect comes in: by cultivating positive and clear imprints (*saṃskāras*), the yogi purifies his mental ground until even the noblest thinking tools can be put to rest in the final *nirodha*.

Monistic Perspective: By purifying the *citta* via *sattva*, yoga dissolves the veils that hide Unity. *Kaivalya* is not an isolation, but the end of the diffraction of Pure Consciousness through the prism of afflictions.

1.6. They are: right perception, error,
conceptualization, sleep, and memory.

प्रमाण विपर्यय विकल्प निद्रा स्मृतयः
pramāṇa viparyaya vikalpa nidrā smṛtayaḥ

प्रमाण, pramāṇa : Right perception; valid knowledge. From *pra-* + *mā*, to measure correctly. These are fluctuations resulting from reliable knowledge.

विपर्यय, viparyaya : Error; wrong perception. From *vi-* + *pari-* + *aya*, to go awry. Knowledge not established on the true nature of the object.

विकल्प, vikalpa : Conceptualization; imagination. From *vi-* + *kalpa*, mental fabrication. Knowledge created by words without a corresponding real object.

निद्रा, nidrā : Sleep; absence of vigilance. From *ni-* + *drā*, to sleep. A state where the *citta* is dominated by inertia (*tamas*).

स्मृतयः, smṛtayaḥ : Memories; recollections. From the radical *smṛ*, to remember. The act of retaining and recalling past experiences.

Yoga-Sūtra I.6 enumerates the six categories under which all mental activities (vṛttis) can be classified: "Right perceptions, erroneous perceptions, conceptual thoughts, absence of vigilance, and memories." Patañjali here covers the entire field of consciousness (citta).

The Totality of the Mind: From objective truth (pramāṇa) to total confusion (viparyaya), passing through linguistic constructions (vikalpa), deep inertia (nidrā), and the influence of the past (smṛti), every mental movement veils Unity. Practice consists of mastering these modifications to reveal the source.

The Scale toward Unity: In the monistic reading, these vṛttis are the different ways the jīva identifies with Prakṛti (dṛśya). They support the illusion of separation (līlā). Even correct knowledge (pramāṇa), although useful, remains rooted in the subject/object duality and must be transcended to reach samādhi.

The Nature of Void (Nidrā): The absence of vigilance is a specific fluctuation where the mind rests on a lack of content. It is not yet the silence of the Soul, but a state of inertia (tamas) that must be transformed into conscious presence.

The Weight of the Past (Smṛti): Memory is the non-disappearance of experienced objects. It constantly re-colors the present with past impressions (saṃskāras), maintaining the jīva in a state of fragmented time rather than eternal presence.

The Cognitive Trap (Vikalpa & Viparyaya): Whether through verbal abstractions or direct perceptual errors, the mind constructs a reality that does not exist in the Absolute. Discerning these allows the yogi to stop chasing linguistic or sensory

chimeras.

Final Detachment: To reach the establishment in the Seer's own form (I.3), the yogi must move beyond all these vṛttis. Through the practice of the limbs of yoga, these fluctuations cease, transforming the breath into a universal current (prāṇa) and revealing divine light (jyoti) and the peace of fully realized Unity.

1.7. Direct perception, logic, and scriptures
are the means of valid knowledge.

प्रत्यक्ष अनुमान आगमाः प्रमाणानि
pratyakṣa anumāna āgamāḥ pramāṇāni

प्रत्यक्ष, pratyakṣa : Direct perception. From *prati-* (before) + *akṣa* (eye). Knowledge obtained immediately through the senses.

अनुमान, anumāna : Logic; inference. From *anu-* (following) + *mā* (measure). Deducing unperceived facts from known signs.

आगमाः, āgamāḥ : Scriptures; reliable testimony. From *ā-* + *gam* (transmitted). Knowledge from a reliable source or realized master.

प्रमाणानि, pramāṇāni : The means of valid knowledge. The three sources judged accurate to navigate relative reality.

Yoga-Sūtra I.7 defines the first type of mental fluctuation (vṛtti), Pramāṇa, through its three sources: "Direct perception, logical reasoning, and scriptures are the means of valid knowledge." These tools establish a solid foundation of non-erroneous knowledge.

The Role of Knowledge: These sources are the mind's tools for navigating the manifested world and progressing on the path. Āgama (Scriptures) is particularly important in our monistic reading, as it transmits the truth of Unity (Ātman = Brahman)—a truth that cannot be grasped by ordinary senses.

The Limitation of Pramāṇas: Although useful and non-afflicting (akliṣṭāḥ), these vṛttis remain modifications of the citta. Correct knowledge (whether scientific or logical) remains a mental movement based on the subject/object duality. To realize absolute Unity, the jīva must ultimately transcend even these valid forms of knowledge.

Toward Nirodha: Absolute reality is beyond the triad of "knower, knowable, and knowledge." The final Samādhi (nirbīja) is a state of total silence where even the noblest tools of knowledge are put to rest, revealing peace and divine light (jyoti).

1.8. Error is false knowledge
not based on the actual form of an object.

विपर्ययः मिथ्याज्ञानम् अतद्रूप प्रतिष्ठम्
viparyayaḥ mithyājñānam atadrūpa pratiṣṭham

विपर्ययः, viparyayaḥ : Error; misconception. From *vi-* (inverted) and *paryaya* (going around). The essence of ignorance creating duality.

मिथ्याज्ञानम्, mithyājñānam : False knowledge. From *mithyā* (false) and *jñānam* (knowledge). Seeing a thing for what it is not.

अतद्रूप, atadrūpa : Not of that nature. From *a-* (non), *tat* (that), and *rūpa* (nature). Knowledge not anchored in the true nature of the object.

प्रतिष्ठम्, pratiṣṭham : Established; based upon. From the radical *sthā*.

Yoga-Sūtra I.8 defines illusion (Viparyaya) as the mind missing its mark: "Illusion is erroneous knowledge that does not rest upon reality." It is the opposite of Pramāṇa (I.7) and constitutes the root of all afflictions.

The Nature of Illusion: Viparyaya is the knowledge that leads us away from Reality. The classic example is mistaking the non-permanent for the permanent. This false identification is directly linked to Ignorance (avidyā), which makes us perceive separation where Unity resides.

The Supreme Monistic Error: In our monistic framework, illusion is the identification of the jīva with the body, the mind, or the perceived world (dṛśya). The jīva believes itself to be a limited ego instead of the limitless puruṣa. The expression *atadrūpapratiṣṭham* means that this knowledge is not established in the true form (svarūpa) of the Seer (I.3).

Eradication of the Veil: The objective of Yoga is to eliminate these afflicting vṛttis (kliṣṭāḥ) to dissipate the veil of illusion. By realizing that the phenomenal world is not the Ultimate Reality, the yogi stabilizes the "ratchet" toward right-view (viveka) and Unity.

1.9. Conceptualization is based
on words and knowledge devoid of reality.

शब्द ज्ञान अनुपाती वस्तु शून्यः विकल्पः
śabda jñāna anupātī vastu śūnyaḥ vikalpaḥ

शब्द, śabda : Word; sound; language. The tool by which the mind constructs conceptual realities.

ज्ञान, jñāna : Knowledge; cognition.

अनुपाती, anupātī : Following; proceeding from. Indicates dependence on language.

वस्तु, vastu : Reality; a tangible object. Substantial reality.

शून्यः, śūnyaḥ : Empty; void of.

विकल्पः, vikalpaḥ : Conceptualization; imagination. Mental fabrication apart from

reality.

Yoga-Sūtra I.9 defines conceptual thoughts (Vikalpa): "Concepts rest on words and a knowledge devoid of reality." These are verbal constructions that do not correspond to any real object, such as a "square circle" or a "winged horse."

The Trap of Language: The mind creates an idea (e.g., "eternity," "perfection") and treats it as a real object (vastu) even though it is empty (śūnyaḥ) of objective reality. This fluctuation feeds duality by creating purely mental categories that fragment Unity.

Monistic Perspective: The Puruṣa/Brahman is the only ultimate Vastu. Vikalpa diverts the jīva from this Unique Reality by focusing it on linguistic chimeras. As Lao-Tzu indicates, scholarly knowledge can be merely "flowers without scent." Unity is not a concept, but a non-verbal experience.

Control and Transcendence: Although discriminative knowledge (jñāna) is an essential tool, Vikalpa must be transcended. It can be non-afflicting (akliṣṭāḥ) if it serves as a support for meditation, but final liberation (kaivalya) requires freeing oneself from the tyranny of abstract thought so that the Seer establishes itself in its own form.

1.10. Sleep is the fluctuation of the mind
based on the absence of content.

अभाव प्रत्यय आलम्बना वृत्तिः निद्रा
abhāva pratyaya ālambanā vṛttiḥ nidrā

अभाव, abhāva : Absence; non-existence. Absence of any conscious content.
प्रत्यय, pratyaya : Content of the mind; idea. The mental support of vacuity.
आलम्बना, ālambanā : Resting upon; supported by.
वृत्तिः, vṛttiḥ : Fluctuation; modification.
निद्रा, nidrā : Sleep; lack of vigilance. State dominated by inertia (*tamas*).

Yoga-Sūtra I.10 defines the lack of vigilance (Nidrā): "The absence of vigilance is the mental fluctuation resting on the absence of the consciousness of being." Unlike total extinction, it is a modification of the mind where consciousness settles into darkness and forgetfulness.

The Peril of Inertia: The absence of vigilance is the expression of inertia (tamas) which stands in the way of the Seer's establishment. The yogi must not only master active thoughts but also avoid the passive slide into inattention. Nirodha is a state of intense wakefulness, and not lethargy or dreamless sleep.

The Jīva and Veiling: In the monistic framework, Nidrā allows the veil of Ignorance (avidyā) to remain thick. In the absence of attention (sattva), the jīva forgets its true nature (puruṣa), even if it does not produce active errors. If this absence of thought is mistaken for samādhi, the illusion is not lifted.

Uninterrupted Vigilance: This sūtra emphasizes the necessity of constant vigilance (appamāda). By purifying the citta of its inertia, the yogi allows clarity to be natural and spontaneous, preventing the mind from resting on the passive void of unconsciousness.

1.11. Memory is the non-disappearance
of previously experienced objects.

अनुभूत विषय असम्प्रमोषः स्मृतिः
anubhūta viṣaya asampramoṣaḥ smṛtiḥ

अनुभूत, anubhūta : Experienced; perceived. Any past lived experience.

विषय, viṣaya : Object; field of experience.

असम्प्रमोषः, asampramoṣaḥ : Non-disappearance; not being lost. Retaining the imprint intact.

स्मृतिः, smṛtiḥ : Memory; recollection.

Yoga-Sūtra I.11 defines memory (Smṛti): "Memory is the non-disappearance of previously perceived objects." It is the process by which impressions left by other fluctuations (I.7 to I.10) are preserved and recalled within the field of consciousness.

Mental Recording: Every experience—whether true (pramāṇa), false (viparyaya), or conceptual (vikalpa)—leaves traces (saṃskāras) in the citta. Memory is the reactivation of these "fingerprints" of experience. It binds the jīva to the past and ensures the continuity of the ego.

The Bipolarity of Smṛti: Memory can be afflicting (kliṣṭāḥ) when it fuels attachment or aversion, chaining the individual to the cycle of rebirth (saṃsāra). It is non-afflicting (akliṣṭāḥ) when it recalls spiritual truths and the nature of the puruṣa, serving as a compass toward Unity.

The Goal of Nirodha: For the Seer to fully establish itself in its own form (I.3), the jīva must ultimately transcend even spiritual memory. Supreme Samādhi is reached when the mind is at rest, without any residual traces capable of projecting it back into the duality of time and space.

1.12. Their control is achieved through practice and detachment.

अभ्यास वैराग्याभ्याम् तत् निरोधः
abhyāsa vairāgyābhyām tat nirodhaḥ

अभ्यास, abhyāsa : Practice; sustained effort. The positive action to stabilize the mind in clarity (*sattva*).

वैराग्याभ्याम्, vairāgyābhyām : By detachment (dual instrumental). Letting go of identification with the false-ego and the perceived world.

तत्, tat : Their; those (the five fluctuations).

निरोधः, nirodhaḥ : Cessation; control; stillness.

Yoga-Sūtra I.12 provides the two pillars of the discipline of Yoga: "Their control (vṛttis) is obtained through practice and detachment." Patañjali establishes here the practical formula for realizing the state of Union (nirodha).

The Balance of Forces: Patañjali defines a binary dynamic here. Practice (abhyāsa) represents the positive action of the jīva to cultivate non-afflicting vṛttis (akliṣṭāḥ) and concentration (samādhi). Detachment (vairāgya) represents the effort to uproot Ignorance (avidyā) and attachment to results (the false-ego).

Attempting one without the other is ineffective: practice without detachment leads to an accumulation of subtle experiences without liberation, while detachment without practice leads to passivity without stabilization. In truth, the mere effort to detach is rarely effective; what is most effective is attachment to that which frees the mind from attachment—that is, the Observance of a correct sādhana.

The True Nature of Detachment (Vairāgya): Vairāgya is not mere cold indifference, but a transcendental attachment. By attaching itself to that which liberates—the consciousness of Fundamental Harmony and Unity with the Whole (puruṣa/Brahman)—the jīva naturally detaches from illusion, confusion, and forms (the ego and the dṛśya). This positive detachment is the constant observance of the sādhana.

The Path and Purification: These two qualities are not ends in themselves, but the means by which individual consciousness (jīva) can purify the citta of inertia (tamas) and agitation (rajas). When clarity (sattva) predominates, the mind becomes transparent, finally allowing the Seer to be established in its own form.

1.13. Practice is the effort to achieve stability
(in the stillness of the mind).

तत्र स्थितौ यत्नः अभ्यासः
tatra sthitau yatno'bhyāsaḥ

तत्र, tatra : There; in that. Adverb derived from *tad* (that). Refers to the goal previously defined: the state of *nirodha* (I.2) and the establishment of the Seer in its own form (*svarūpe'vasthānam*, I.3). In our context, this includes the consciousness of fundamental harmony.

स्थितौ, sthitau : In the establishment; in stability; in firmness. Locative singular feminine of *sthiti*, from the radical *sthā* (to stand). This is the state where the mind no longer drifts toward the five *vṛttis* (I.6) and maintains itself in clarity (*sattva*). It is the quality of unified consciousness that the *jīva* seeks to reveal.

यत्नः, yatnaḥ : Effort; application; zeal. Nominative singular masculine from the radical *yat* (to strive toward). It is the deliberate effort and positive energy required to fight against the habitual tendencies of the mind (*vṛtti-sārūpyam*, I.4) and inertia (*tamas*). It marks the active side of the *sādhana*.

अभ्यासः, abhyāsaḥ : Practice; repeated exercise. Nominative singular masculine, from *abhi* (toward) and *āsa* (from the radical *as*, to be). The driving force of the spiritual path aimed at making the stable state permanent.

Yoga-Sūtra I.13 defines practice (Abhyāsa): "Practice is the effort to establish oneself therein (in the stillness of the mind)." It is the deliberate action of directing the mind toward a state of uninterrupted calm.

Directed Effort (Yatnaḥ): Abhyāsa is not an occasional practice, but a sustained and intentional effort (yatna) whose goal is the permanent establishment (sthiti) of the mind. This effort must be specifically directed toward the state of nirodha —the transparency of the citta.

Establishing Unity: The term *sthiti* refers to the fixing of consciousness in the state of Unity (the puruṣa). The notion of mental stillness and consciousness of fundamental harmony is the key to this interpretation. Abhyāsa is the effort of

the jīva to remain constantly in this unified consciousness and avoid slipping back into dual illusion (viparyaya or vṛtti-sārūpyam).

The Necessity of Action: The mind is naturally agitated by the vṛttis and dominated by inertia (tamas) or agitation (rajas). Abhyāsa is the positive effort to cultivate sattva (clarity) until it becomes the default state. Without this continuous effort, vairāgya (detachment) would remain mere passivity, and the citta would fall back into fluctuations. Abhyāsa is therefore the active application of attachment to Reality.

1.14. But it becomes firmly grounded
when practiced with sincere engagement,
without interruption over a long period.

सः तु दीर्घकाल नैरन्तर्य सत्कार आसेवितः दृढभूमिः
sa tu dīrghakāla nairantarya satkāra āsevito dṛḍhabhūmiḥ

सः, sa : It; that. Nominative singular masculine of the pronoun *tad*. Refers to the effort of practice (*abhyāsa*) defined in I.13.

तु, tu : But; however; indeed. Emphatic conjunction marking an essential condition for the effectiveness of the practice.

दीर्घकाल, dīrghakāla : Long period of time. Compound of *dīrgha* (long) and *kāla* (time). The elimination of karmic traces (*saṃskāras*) is a fundamental work that spans a lifetime, or even several.

नैरन्तर्य, nairantarya : Without interruption; continuity. From the radical *na* (negation) and *antara* (interval). Regularity is necessary to counteract the forces of inertia (*tamas*) and agitation (*rajas*).

सत्कार, satkāra : Sincere engagement; respect; devotion. Compound of *sat* (true/good) and *kāra* (action). Indicates a practice imbued with faith (*śraddhā*)

and enthusiasm, rather than a mechanical obligation.

आसेवितः, āsevitaḥ : Cultivated; served; followed. From the radical *ā-sev* (to serve). Indicates that the effort must be nurtured and sustained by the three preceding qualities.

दृढभूमिः, dṛḍhabhūmiḥ : Firmly established; well-rooted. From *dṛḍha* (firm) and *bhūmi* (ground/foundation). This is the result: the state of Unity becomes irreversible.

Yoga-Sūtra I.14 describes the criteria for the success of the practice (Abhyāsa): "But it is solidly established if practiced with sincere engagement, without interruption over a long period." Patañjali here gives the key to ensuring that mental control is not just a spiritual hobby.

The Formula for Establishment (Dṛḍhabhūmiḥ): For nirodha to be "well-rooted," three conditions are required. A long period (dīrghakāla) because the citta does not purify itself instantaneously. Continuity (nairantarya) because regularity prevails over intensity in preventing fluctuations from regaining strength. Finally, sincere engagement (satkāra) because the practice must be performed with deep conviction.

The Inner Posture: The posture that truly matters is that of the heart (Hṛdaya, the purest part of the Buddhi, the higher mind). It is made of virtues: humility, simplicity, thirst for truth, joy, and enthusiasm. Enthusiasm provides the momentum necessary to practice with constancy and constitutes a recognition of the Grace received. Without this motivation and joy, controlling the variations of the mind becomes a dry struggle.

Irreversible Unity: When these conditions are met, the establishment of the Seer in its own form (svarūpe'vasthānam, I.3) becomes permanent. The jīva no longer falls back into the illusion of duality. It is the expression of a definitive choice to attach oneself to Reality (puruṣa) rather than to illusion.

1.15. Detachment (vairāgyam)
is the knowledge through mastery
of one who is without desire for objects seen or heard.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्
dṛṣṭānuśravikaviṣayavitṛṣṇasya vaśīkārasaṃjñā vairāgyam

दृष्ट *dṛṣṭa* Seen; perceived directly. Past participle of *dṛś* (to see). Refers to objects of immediate perception in this life: wealth, power, sensory pleasures.

आनुश्रविक *anuśravika* Heard; based on tradition or Scriptures. From *anu-śru* (to hear/follow tradition). Refers to objects of desire promised by texts (e.g., celestial pleasures or divine rewards).

विषय *viṣaya* Objects; subjects; fields of experience. From the radical *viṣ* (to penetrate). The objects of attachment, whether material (*dṛṣṭa*) or subtle (*anuśravika*).

वितृष्णस्य *vitṛṣṇasya* Without thirst; free from desire. Genitive singular masculine of *vitṛṣṇa*, from *vi* (without) and *tṛṣṇa* (thirst, desire). The state of being free from the compulsive need for objects.

वशीकार *vaśīkāra* Mastery; total control. From *vaśī* (controller) and *kāra* (action). The state of absolute control over the mind and senses, ensuring that desire is extinguished and not merely repressed.

संज्ञा *saṃjñā* Knowledge; awareness; discernment. From the radical *saṃ-jñā* (to know/realize). A cognitive state where mastery is fully realized; an inner realization born of meditation.

वैराग्यम् *vairāgyam* Detachment; non-attachment. Neuter singular nominatif, from *vi* (separation) and *rāga* (attachment). The power of letting go.

Yoga-Sūtra I.15 defines Detachment (Vairāgya): "Detachment (vairāgyam) is the

knowledge through mastery of one who is without desire for objects seen or heard." This sūtra establishes that mastery of the mind does not come from pure will, but from a profound cognitive realization.

The Scope of Detachment: Vairāgya requires moving beyond the "thirst" (tṛṣṇā) for absolutely all objects. This includes the pleasures seen (dṛṣṭa) in this life, but also—and this is crucial—the pleasures heard (anuśravika) promised by religion or tradition. The yogi transcends even the karmic motivation for "heavens" to aim solely at Unity. There are harmful attachments and useful attachments.

Need versus Desire: Detachment does not deny legitimate needs (food, security, shelter) which are natural and necessary for existence. However, desire is of a different nature. Wanting caviar rather than simply feeding oneself illustrates how desire surpasses need and chains the mind. To stop giving importance to these desires is to access real freedom.

The Nature of Knowledge (Saṃjñā): True Vairāgya is not an act of physical repression, but a realized knowledge (saṃjñā). It is the result of the direct experience that the desired object will never bring the eternity or total happiness of the Self (svarūpa). It is the clarity of sattva opposing Ignorance (avidyā).

Mastery (Vaśīkāra): This detachment is the total mastery of the mind where it no longer even drifts toward desire. In the monistic perspective, one detaches from changing forms to fix oneself on the awareness of fundamental Harmony. Without this detachment, there is no possible "take-off" toward deep peace or Unity.

1.16. From that, the knowledge of the essential nature
leads to the true detachment from (the influence of) the guṇas.

तत्परं पुरुषख्यातेः गुणवैतृष्ण्यम्
tatparaṃ puruṣakhyāteḥ guṇavaitṛṣṇyam

तत् *tat* That; from that; consequently. Demonstrative pronoun (*tad*) used here in a

causal or consecutive sense linked to the previous sūtra (I.15).

परम् *param* Supreme; the highest; transcendental. Qualifies this level of Vairāgya as being absolute, definitive, and beyond the one described previously.

पुरुषख्यातेः *puruṣakhyāteḥ* Through the knowledge of Puruṣa. Composed of *puruṣa* (Pure Consciousness) and *khyāteḥ* (ablative of *khyāti*: discernment). It is the non-conceptual experience of the real identity of the jīva with Unity.

गुण *guṇa* The guṇas. The three constituents of manifested nature (prakṛti): *sattva* (clarity), *rajas* (agitation), and *tamas* (inertia). They are the cause of all dual experience.

वैतृष्ण्यम् *vaitṛṣṇyam* Absence of thirst; detachment. Neuter singular nominative, derived from *vitṛṣṇa*. The state of total non-attachment.

Yoga-Sūtra I.16 defines Supreme Detachment: "From that, the knowledge of the essential nature leads to the true detachment from (the influence of) the guṇas." This is the ultimate stage where the yogi detaches not only from objects but from the very root of objective experience.

Supreme Detachment (Tat Param): While the detachment in I.15 consisted of freeing oneself from attachment to perceived objects, the Para-Vairāgya of I.16 goes further. It is the detachment from the very source of experience: the guṇas. This is not a voluntary effort, but the spontaneous and irreversible result of the knowledge of the essential nature (puruṣakhyāteḥ).

The Key: Knowledge of the Puruṣa: This contemplation of the true Self takes place in deep meditation (dhyāna), without giving attention to thoughts. When the jīva realizes through direct experience that it is Pure Consciousness, identification with the guṇas collapses. We rediscover our true nature—the embodied soul—by reducing the influence of the guṇas rajas and tamas on our behavior.

Liberation from the Guṇas: Detachment from the influence of the guṇas means

liberation from all qualities: non-attachment to inertia (tamas), to agitation (rajas), and even to clarity (sattva). Even non-afflicting fluctuations based on sattva must be transcended. This is the state of Unity where Pure Consciousness transcends the very tools that helped it awaken.

Unity Realized: This sūtra marks the culminating point of the dual method (abhyāsa and vairāgya). The jīva is established in the puruṣa (svarūpe'vasthānam, I.3) and, perceiving the transitory nature of prakṛti, no longer has any "thirst" for it. It is the total liberation from duality.

1.17. Samādhi with seeds (samprajñāta)
is accompanied by reasoning (vitarka),
reflection (vicāra), bliss (ānanda),
and the sense of "I-am-ness" (asmitā).

वितर्कविचारानन्दास्मितारूपानुगमात्सम्प्रज्ञातः
vitarkavicārānandāsmitārūpānugamāt samprajñāta

वितर्क *vitarka* Reasoning; gross cogitation. Masculine singular nominative, from *vi-* and *tarka* (speculation). Concentration on tangible objects (the body, the elements).

विचार *vicāra* Reflection; subtle investigation. Masculine singular nominative, from *vi-* and *cāra* (movement). Concentration on energetic principles (*tanmātras*) or the *citta* itself.

आनन्द *ānanda* Bliss; beatitude; spiritual joy. Masculine singular nominative, from *ā-* (intensive) and *nand* (to rejoice). A state of deep contentment that remains a mental modification (*vṛtti*).

अस्मिता *asmitā* Sense of "I-am-ness"; feeling of identity; subtle ego. Feminine singular nominative, from *asmi* (I am) and *-tā* (abstraction suffix). The pure feeling of being, without attributes, yet still individual.

रूपानुगमात् *rūpānugamāt* Accompanied by; by succession of form. Compound of *rūpa* (form) and *anugamāt* (ablative of *anugama*, "following after"). Indicates that this Samādhi is still imbued with these four components.

सम्प्रज्ञातः *samprajñātaḥ* Samādhi with seeds (cognitive). Masculine singular nominative, from *sam* (total) and *prajñāta* (known). A state of meditation where cognitive activity has not yet completely ceased.

Yoga-Sūtra I.17 describes the first major level of absorption: Samādhi with seeds (Samprajñāta). This Samādhi is the highest form of concentration still accessible to cognition.

The Progression of Stages (Bhumis): The sūtra lists four increasingly subtle levels. One begins with gross objects (vitarka), then slides toward their subtle nature (vicāra). Next, the mind dissolves into the bliss (ānanda) generated by concentration. Finally, one reaches the threshold of asmitā, the pure feeling of being ("I am") before any qualification.

Persistent Duality: In Samprajñāta, although the detachment from the guṇas has begun, the meditator and the object of their meditation (the bliss) are still two. It is a Samādhi "with seeds" (sabīja) because the object of concentration maintains a trace of identification within the jīva, a cause for future saṃskāras.

The Metaphor of the Sea: This bliss is like the sea. In Samprajñāta, one contemplates the sea or dips into it, but does not plunge in completely. Reasoning, reflection, and the worldly sense of "me" remain present, maintaining a separation between the self and its bliss. Total immersion, without separation, will be Samādhi without seeds.

Toward Unity: In our monistic framework, these stages purify the citta of the guṇas. Asmitā is the ultimate threshold: the jīva has almost arrived at Unity, but the illusion of the individual "me" persists. Final liberation will require transcending this last trace to realize the Universal Puruṣa.

1.18. The other (samādhi) is preceded
by the repeated practice
of the cessation of thought-contents; in it,
only latent impressions remain.

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः
virāma-pratyayābhyāsa-pūrvaḥ saṃskāra-śeṣo'nyaḥ

विराम *virāma* Withdrawal; cessation; cease-fire. From the radical *vi-ram* (to stop). This is not the extinction of the brain, but the act of leaving the "noisy living room" of thoughts to no longer pay them any attention.

प्रत्यय *pratyaya* Content of consciousness; mental support. Here, the support is no longer an external object, but the intention to remain in the shelter of silence.

अभ्यास *abhyāsa* Practice; repeated exercise. The constant method used to stabilize this withdrawal.

पूर्वः *pūrvaḥ* Preceded by. Indicates that this state is the result of the practice mentioned above.

संस्कारशेषः *saṃskāraśeṣaḥ* Residual impressions. Composed of *saṃskāra* (traces/imprints) and *śeṣa* (remainder/residue). The brain functions in the background, but consciousness is isolated from its turbulence.

अन्यः *anyaḥ* The other. Refers to this "different" state of Samādhi (asamprajñāta), where the cognition of objects has ceased in favor of immersion.

Yoga-Sūtra I.18 defines Samādhi without seeds (Asamprajñāta or Nirbīja): "The other (samādhi) is preceded by the repeated practice of the cessation of thought-contents; in it, only latent impressions remain."

The Shelter of Silence: As the Buddha teaches in the Dhammapada, the wise

person creates a shelter for themselves. This Samādhi is born from the withdrawal of attention. While it is physiologically impossible to totally stop brain activity, Yoga consists of no longer identifying with it. It is like retreating into an isolated room while a noisy party continues in the living room: the party (the mind) is happening, but it no longer concerns us.

The State of Saṃskāra-Śeṣaḥ: In this shelter, the mind is not "dead," but its activity no longer reaches us. Only the residues of the party continuing "next door" remain. The karmic potential remains dormant as a distant echo that no longer occupies the space of consciousness. Perceptions cease through detachment, but the "fingerprints" of experience remain distinct in the background.

The Door, Not the Dwelling: This state is called Asamprajñāta (without object-cognition). It is not yet the final state of Kaivalya (Liberation), but it is the Door. It is the threshold where peace is finally stable, allowing one to observe the Dhamma without being swept away by the flow of thoughts.

Unity and Withdrawal: The jīva is momentarily withdrawn from Prakṛti (the party of manifested nature). By remaining in this shelter, consciousness no longer generates new seeds (vṛttis), leading progressively to the exhaustion of the last residues and to liberation from the chains of Saṃsāra.

1.19. For those who are detached from the body
or dissolved in prakṛti, the awareness of existence remains.

भवप्रत्ययो विदेहप्रकृतिलयानाम्
bhavapratyayo videhaprakṛtilayānām

भव bhava: Existence; becoming; birth. From the radical bhū (to be/become). Refers to the persistence of the feeling of existing or the cycle of becoming. It is the "seed" of existence not yet consumed.

प्रत्ययः pratyayaḥ: Knowledge; understanding; cause. Here, the cause of Samādhi is

simply the feeling or knowledge of objective/subtle existence, rather than conscious practice (abhyāsa).

विदेह videha: Bodyless; detached from the body. From vi (without) and deha (body). Refers to those who have transcended identification with the physical but remain bound to the subtle body.

प्रकृतिलयानाम् prakṛtilayānām: Dissolved in nature / Merged in the source. From prakṛti (primordial source) and laya (dissolution/merging). Refers to those whose mind has resorbed into the primary causes of manifestation.

Yoga-Sūtra I.19 describes a state of suspension that resembles Samādhi but remains linked to the world of form: "For those detached from the body or dissolved in prakṛti, the awareness of existence remains."

"Natural" Samādhi (Bhava-Pratyaya): Unlike Samādhi achieved through effort and discernment, this state is the result of absorption into the subtle layers of manifestation. The term bhava indicates that the root of this state is still anchored in "becoming." What remains are latent impressions (saṃskāras), an awareness of existence that precedes final merging.

The Primordial Source: In a monistic reading, Prakṛti is understood as the original source preceding all differentiation (and not simply the play of the guṇas). The Prakṛtilayas experience a conscious union with this source. However, this cognition of existence does not imply total dissolution, but a conscious presence that has not yet crossed the threshold of Nirvikalpa Samādhi.

Unfinished Unity: These states represent "temporary heavens" or subtle dead ends. The jīva experiences immense peace there, freed from the demands of the physical body (videha). But because the "thirst" for existence (bhava) is not extinguished, it will be brought back to manifestation. The distinction between the Seer (puruṣa) and the source (prakṛti) is not yet totally transcended by liberating knowledge.

The Warning: This sūtra reminds us that trance states or disembodied powers are

not final Liberation (kaivalya). For real Unity, the feeling of existing must itself melt into the essential nature that transcends even celestial states.

1.20. Confidence, perseverance, memory, samādhi, and wisdom are favorable to the others (aspects of practice).

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्
śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣām

श्रद्धा śraddhā: Confidence; faith; clarity. Feminine singular nominative, from the radical śrad (to believe). Inner certainty that the shelter of silence exists and that practice leads to peace. It is not blind belief, but an assurance born from the effectiveness of the teaching.

वीर्य vīrya: Perseverance; energy; vigor. Neuter singular nominative, from the radical vīr (to be strong). The strength of character and sustained effort required to maintain withdrawal in the face of mental turmoil.

स्मृति smṛti: Memory; mindfulness; attention. Feminine singular nominative, from the radical smṛ (to remember). The sentinel that allows one to not forget to return to the shelter when attention is caught by the "noisy party."

समाधि samādhi: Absorption; deep concentration. Masculine singular nominative, from sam-ā-dhā (to place together). The stabilization of consciousness within the space of withdrawal.

प्रज्ञा prajñā: Wisdom; discernment; right view. Feminine singular nominative, from pra-jñā (to know perfectly). The understanding that arises once established in the silence of the shelter.

पूर्वक pūrvaka: Preceded by; leading to; favoring. From the radical pūrva (before). Indicates that these qualities are indispensable catalysts.

इतरेषाम् itareṣām: Of the others. Genitive plural of itara. Refers to all other seekers or all other aspects of practice that do not benefit from innate dispositions.

Yoga-Sūtra I.20 details the pillars necessary for those who must build their own access to realization through conscious effort. Unlike the states described in the previous sūtra, this path is a methodical construction.

The Installation Process: The path is built step by step. Confidence (śraddhā) acts as the initial engine that generates the Energy (vīrya) essential for maintaining daily practice. It is a solid commitment that transforms not only meditation but life itself.

The Mindfulness of Withdrawal (Smṛti): Memory here plays the role of a sentinel. It is the watchful attention that allows one to remember to stay in the "isolated room." Without this mindfulness, energy disperses and consciousness inevitably returns to the "noisy living room" of thoughts.

Fulfillment through Discernement: Once Samādhi (absorption) is stabilized, Wisdom (prajñā) can finally operate. It is this "right view" that allows one to understand the nature of the mind without being its slave. It gradually erases the distinctions between the meditator, the meditation, and the object to reveal Unity.

Daily Sādhana: Realization is not a fortuitous mystical trance, but the fruit of cultivating inner qualities. By cultivating these five faculties, the practitioner ensures that their inner dwelling remains an inviolable shelter against external fluctuations, aligning their actions with profound spiritual understanding.

1.21. Samādhi is near for those animated
by an intense spiritual urgency.

तीव्रसंवेगानामासन्नः
tīvra-samvegānām-āsannaḥ

तीव्र tīvra: Intense; acute; sharp; ardent. From the radical tīv (to penetrate). A force that suffers no lukewarmness; the fire that burns away distractions.

संवेगानाम् saṃvegānām: Spiritual urgency; momentum; fervor. Genitive/dative plural of saṃvega, from the radical sam-vij (to tremble/agitate). The ardent desire for liberation, the impulse that pushes one to leave the "noisy living room" without delay.

आसन्नः āsannaḥ: Near; imminent; immediate. From the radical ā-sad (to sit near). Indicates that the result is not in a distant future, but within reach.

Yoga-Sūtra I.21 defines the catalyst that accelerates realization: "Samādhi is near for those animated by an intense spiritual urgency." Patañjali emphasizes that the speed of establishing oneself in the shelter depends on the strength of the inner momentum.

Intensity as a Shortcut: The proximity of Samādhi is not a question of chronological time, but of the quality of desire. If the urgency is total—like that of a man whose clothes are on fire and who seeks water—the withdrawal from mental turmoil happens instantaneously. This fervor transforms the practice from an external discipline into a vital necessity.

The Imminence of Peace: The state of withdrawal is not a distant geographical destination; it is āsannaḥ (near). It is always there, just behind the noise of the mind. Intensity is what allows one to break through the "sound barrier" of the noisy party to enter the silence of the isolated room.

An Ardent Thirst: This saṃvega is not mere impatience, but a deep impulse born from realizing the limits of fragmented experience. It is the moment when the "drop of water" realizes it can no longer remain separate from the ocean. This force of attraction toward the source makes liberation imminent.

The Catalyst: This sūtra completes the previous one (I.20). While confidence and perseverance lay the foundations, spiritual ardor acts as the engine that

accelerates access to states where the distinctions between the meditator and the object fade away to reveal Unity.

1.22. Even so, there is a difference
according to whether the effort
is mild, moderate, or intense.

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः
mṛdu-madhyā-adhimātratvāt-tato'pi viśeṣaḥ

मृदु mṛdu: Mild; slow; weak. From the radical mṛd (to be soft). A practice that still lacks vigor, where one is still frequently drawn toward the "noise of the living room."

मध्य madhya: Medium; moderate; balanced. From the radical madh (middle). A serious commitment that still experiences fluctuations in vigilance.

अधिमात्रत्वात् adhimātratvāt: On account of (superior) intensity. From adhi-mātra (beyond measure). Refers to an uncompromising momentum where withdrawing into the shelter is the absolute priority. The suffix -tvāt indicates the cause.

ततः tataḥ: From that; consequently. Indicates the consequence of this classification on the result.

अपि api: Even; also. Emphatic particle emphasizing that even among those who feel urgency (I.21), nuances exist.

विशेषः viśeṣaḥ: Distinction; difference; variation. From the radical vi-śiṣ (to distinguish). The difference in time and depth required to stabilize Samādhi.

Yoga-Sūtra I.22 provides a clarification on the speed of realization: "Even so, there is a difference according to whether the effort is mild, moderate, or intense." Patañjali recognizes that every seeker moves at their own pace.

The Hierarchy of Effort: This distinction is not about the quantity of physical exercises, but about the capacity to no longer be distracted by cerebral activity. The "mild" mode (mṛdu) is that of the beginner whose attention wavers. The "intense" mode (adhimātra) is one where the momentum toward Unity is so pure that the door to the shelter opens almost instantaneously.

Stability in the Shelter: This sūtra is a call to vigilance. It is the intensity of attention that determines whether one remains on the threshold or enters fully into the silence. The shift from lukewarmness to ardor transforms an occasional practice into a Sādhana that becomes life itself.

Progressive Realization: Even though the goal is transcendental Unity, this verse shows that the journey involves levels. The "difference" is in the time required for the distinctions between the meditator and the object to fade away. This is what we call the "inner posture."

Unity and Perseverance: By realizing that the result is proportional to fervor, the seeker is pushed to leave lukewarmness behind and establish themselves firmly in the vibration of the real (Satnam). Every sincere effort brings one closer to total immersion in pure consciousness.

1.23. Or by devotion to Īśvara.

ईश्वरप्रणिधानाद्वा
īśvarapraṇidhānād vā

ईश्वर īśvara: Lord; Universal Consciousness. The model of pure consciousness, untouched by limitations. It is the "Satnam" or Shabda-Brahman.

प्रणिधानात् praṇidhānāt: Devotion; surrender; resignation. The act of laying down the ego and aligning oneself with the Universal will.

वा vā: Or; or else. Marks the alternative: this is another path than that of samādhi

through personal effort.

Yoga-Sūtra I.23 presents a direct way to access inner peace through devotion: "1.23. Or by devotion to Īśvara." Patañjali suggests that the speed of establishing oneself in the shelter can be achieved through heart-centered surrender.

The Alternative to Effort: While previous sūtras emphasized the intensity of personal effort, this one proposes the path of Bhakti. Here, one no longer seeks to force entry into the shelter through concentration, but instead surrenders to Universal Consciousness (Īśvara). It is the "shortcut through the heart" central to the Bhagavad Gītā.

Surrender as a Method: For the seeker, surrender (Praṇidhāna) is a powerful withdrawal technique. By focusing with love on Īśvara, the noises of the "living room" (the mind) fade away naturally. There is no longer a need to fight against thoughts, as they lose their appeal in the face of the splendor of the object of devotion.

Unity through Merging: In this perspective, the realization of Sahaja Samādhi becomes more fluid. One no longer seeks to be a "yogi" who succeeds; instead, one allows the individual consciousness to dissolve into the consciousness of Īśvara. It is the recognition that Satnam (Shabda Brahman) is the only reality.

The Sādhana of Bhakti: Making one's life a Sādhana through devotion means acting in the world while remaining inwardly turned toward the source. It is perfect integration where every gesture becomes an offering, thus stabilizing the presence in the shelter without violent effort.

1.24. The Supreme Lord is unaffected
by afflictions, karma and its fruits,
or by mental impressions.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः
kleśakarmavipākāśayair-aparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ

क्लेश kleśa: Afflictions; sufferings. The roots of inner discord (ignorance, ego, attachment).

कर्म karma: Action. The activity and acts performed within the field of manifestation.

विपाक vipāka: Fruits; ripening. The consequences or results of past actions.

आशयैः āśayaiḥ: Imprints; residues; sediments. The saṃskāras that lie dormant in the mind (from the radical ā-śī, "to rest").

अपरामृष्टः aparāmṛṣṭaḥ: Untouched; unaffected. That which remains totally pure and beyond these influences.

पुरुषविशेष puruṣa-viśeṣa: Particular Consciousness; special being. A quality of Consciousness that has never entered into illusion.

ईश्वरः īśvaraḥ: The Lord; the Universal. The pure vibration, the Satnam, which serves as an absolute reference.

Yoga-Sūtra I.24 defines the nature of the Supreme Consciousness with which the practitioner chooses to unite. Īśvara is not an external god who judges, but a "particular Purusha" who serves as a model and mirror of purity.

The Immunity of Īśvara: Unlike the individual (Jīva) who is often swept away by the noise of the mind, Īśvara is the Consciousness that dwells eternally in the shelter of silence. He is structurally free from the causes of suffering (Kleśas) and the machinery of karma.

Realization through Resonance: Surrendering to such a consciousness allows one to exit Saṃsāra more quickly. By fixing one's attention on that which is "untouched," the practitioner eventually reflects this same quality of invulnerability. It is an attraction toward this vibration which is, in essence, Liberation itself.

The Model of Satnam: By turning toward Īśvara, one tunes into a frequency that contains no residue (āśaya). The turmoil of the brain may continue, but identification with this turmoil dissolves upon contact with this original purity.

1.25. In him resides the source of total knowledge.

तत्र निरतिशयं सर्वज्ञत्वबीजम्
tatra niratiśayaṃ sarvajñatvabījam

तत्र tatra: In him; there. In that state of Universal Consciousness (Īśvara), the Śabda Brahman.

निरतिशयम् niratiśayam: Absolute; unsurpassable; without limit. A knowledge that is not restricted by the capacities of the brain or the stages of reasoning.

सर्वज्ञत्व sarvajñatva: Omniscience; Knowledge of the Whole. This is not an accumulation of infinite details, but the grasping of the Essence: knowing the single principle that animates manifestation.

बीजम् bījam: Seed; germ; source. The Principle. One who possesses the seed possesses the key to everything that emanates from it.

Yoga-Sūtra I.25 defines the knowledge residing in Universal Consciousness, far from the limitations of the individual mind. This knowledge is the original "Veda": an unlearned wisdom that springs from direct experience.

The Seed and the Essence: Patañjali uses the term Bīja (seed) to signify that this knowledge is synthetic. It is impossible to "know everything" in an encyclopedic sense. But just as one who knows clay knows by essence all pots, one who withdraws into the shelter of silence accesses the nature of the Principle (the Satnam).

Grasping the Whole: Omniscience here is qualitative. It is the faculty of perceiving Unity behind multiplicity. The practitioner does not seek to accumulate worldly information, but to unite with the source from which all information springs. This is the transition from learned knowledge to integral knowledge.

Inspiration vs. Learning: Relying on books to open the doors of depth is an error. It is inspiration (the silence of the shelter) that brings understanding. To understand is to "take with oneself," to integrate this clarity into one's being through sattva guṇa (clarity and harmony).

Beyond the Brain: From the isolated room, consciousness is no longer lost in the detail of every sound from the noisy party; it understands the very nature of sound. This knowledge is called niratiśayam because it no longer depends on neural circuits but on direct resonance with the Real.

1.26. Always and without interruption,
He (Īśvara) is the teacher of the ancients.

स पूर्वेषाम् अपि गुरुः कालेनानवच्छेदात्
sa pūrveṣām api guruḥ kālenānavacchedāt

स, sa: He. Refers to Īśvara, the Universal Consciousness defined previously.

पूर्वेषाम्, pūrveṣām: Of the ancients; of the first ones. Those who came before, the masters of the past and the sages of antiquity.

अपि, api: Also; even. Emphasizes that His authority encompasses even the founders of traditions.

गुरुः, guruḥ: Guide; teacher; preceptor. Literally: the one who dispels darkness (gu) with light (ru).

कालेन, kālena: By time. The temporal factor that limits all manifested existence.

अनवच्छेदात्, anavacchedāt: Because of non-limitation; without interruption. Since He is not segmented by time.

Yoga Sūtra I.26 establishes the timelessness of Supreme Consciousness as the source of all spiritual transmission. Unlike human teachers limited by birth and death, Īśvara is the vibration of Truth (Satnam) that remains outside of time (Kāla).

The Timeless Guide: The sages of antiquity, whether they were the bhikkhus of Buddha's time or the ṛṣis of the Vedas, have all drawn from the same source. By entering the shelter of silence, the practitioner isn't inventing anything; they are coming into resonance with this original Guru. Knowledge is revealed by this Consciousness which is never interrupted.

The Human Guru as an Interface: While the Supreme Guru is silence itself or pure vibration, He does not descend into the "noisy living room" of the mind to verbally tell the practitioner: "You are in the wrong room." The human Guru is the necessary interface: they have stabilized their stay in the shelter and can see, from the outside, if the student is getting lost in the hallways of the ego. They possess the knowledge of the Principle but use language to correct illusion.

Dispelling the Darkness: The word Guru refers to the one who dispels the darkness of ignorance (Tamas) with light (Jyoti). This light is not a metaphor, but an inner reality that one perceives through techniques like meditation on light or the Shambhavi-Mudra.

Sattva vs. Tamas: Ignorance is associated with the guṇa tamas (inertia, confusion). The teacher's instruction promotes the guṇa sattva (clarity, harmony), allowing consciousness to align with the uninterrupted guidance of the Universal.

1.27. Of Him, the expression is the primordial sound.

तस्य वाचकः प्रणवः
tasya vācakaḥ praṇavaḥ

तस्य, tasya: Of Him; His. Refers to Īśvara, the Consciousness that is unaffected by karma.

वाचकः, vācakaḥ: The expression; the designator. The "Name" that manifests the presence of silence through a vibration. The designator is not separate from what it designates.

प्रणवः, praṇavaḥ: The primordial sound; the humming. The Anāhata sound (unstruck), the original resonance that has no physical cause.

This sūtra marks the transition from the abstraction of Consciousness to its sound manifestation. The term Vācaka indicates that the primordial sound is the very identity of universal consciousness: it is the Satnam (the Real Name).

Vibrational Identity (Satnam): This sound is not a mantra that one constructs intellectually, but a vibration that one discovers within oneself. It is the direct expression of the source.

Listening to the Unstruck Sound (Anāhata): By practicing the withdrawal of the senses, one ceases to hear the noises of the external world ("the noisy living room") to focus on this universal hum. It is not a matter of "saying" the sound, but of bringing oneself into resonance with it.

The Breath and the Nāda: This primordial sound is expressed notably in the natural sway of the breath. Through the rhythm of inhalation and exhalation, the vibration reveals itself. This is the beginning of the perception of Nāda, the sound current that replaces all other objects of meditation.

The Role of the Guru: The human Guru acts as the one who "tunes" the ear of the student. He teaches them to no longer seek the light or the sound outside,

but to observe the vibration that already flows within them, like a nectar.

1.28. This constant whispering of the primordial sound
is the object of meditation.

तज्जपस्तदर्थभावनम्
tajjapastadarthabhāvanam

तद् tad: That; of that. Refers to the Praṇava, the primordial sound mentioned in the previous verse.

जपः japaḥ: Whisper; repeating sound. Here, it is not a voluntary recitation, but the act of letting the sound resonate naturally within the field of consciousness.

अर्थ artha: Meaning; goal; essence. What the sound designates: the Universal Consciousness, the point toward which the vibration leads us.

भावनम् bhāvanam: Absorption; impregnation; inner realization. The state where one becomes one with the vibration.

Yoga Sūtra I.28 describes the union with the source vibration. Japa is not an intellectual technique here, but a deep listening to a sound that already exists within us.

The Natural Sound: By adopting the posture of one who closes themselves to external stimuli (the withdrawal of the senses), the practitioner discovers a humming, a tinkling, internal bell-like sounds. These sounds are not produced by an external source, but by the very flow of life and breath.

Absorption (Bhāvanam): Meditation does not consist of analyzing the sound as an external object, but of soaking oneself in it. One observes the whisper that accompanies the breath until consciousness is totally impregnated by this frequency. The sound becomes the thread of Ariadne toward the inner nectar.

From Practice to Observance: One no longer "does" Japa; one hears it vibrating within at every moment. This is the state of Satnam, where individual identity dissolves into the primordial Name. The mind naturally quiets itself by focusing on its own light (Jyoti).

1.29. From that, obstacles disappear and full consciousness arises.

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च
tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca

ततः tataḥ: From that; as a result. The direct outcome of absorption in the whisper of the primordial sound (Japa) and its essence (Artha).

प्रत्यक् pratyak: Turned inward. The movement of attention that leaves external frequencies for internal frequencies.

चेतना cetanā: Consciousness. The faculty of perceiving, here freed from the stimuli of the physical world.

अधिगमः adhigamaḥ: Realization; attainment; arrival. The effective recognition of one's own vibrational nature.

अन्तराय antarāya: Obstacles. Literally, that which comes "between": the parasitic noises that fragment attention.

अभावः abhāvaḥ: Disappearance; absence; non-being. The state where disturbances no longer have a hold.

च ca: And. Inseparably links inner clarity to the end of the tumult.

Yoga Sūtra I.29 describes the double transformation resulting from listening to the internal sound. By establishing themselves in the shelter of silence, the

practitioner does not merely "calm down"; they radically change their perspective.

The Inward Turning (Pratyak): By letting oneself be cradled by the swaying of the breath and the primordial sound, consciousness undergoes a reversal. It no longer watches the external spectacle of the "noisy living room"; it establishes itself in the observation of its own source. This is the focus on the natural light (Jyoti) and sound (Nāda).

Full Consciousness (Cetanā-adhigamaḥ): This consciousness is called "full" because it is no longer cluttered by mental images. It coincides with the original vibration. One tastes the nectar of presence without the mediation of the analytical mind.

The Vanishing of Obstacles: Obstacles are like clouds masking the sun. By changing frequency to tune into the primordial sound, one becomes "inaudible" to disturbances. The practitioner no longer fights their problems; they establish themselves where they no longer exist (Abhāva).

Unity Regained: The disappearance of obstacles reveals the immobile witness. The Guru's role is to confirm that this silence is not a simple absence of thought, but a vibrant and inhabited presence.

1.30. Obstacles are illness, inertia, and doubts,
negligence, laziness, lack of discipline, imagination,
lack of perseverance, regression, and fluctuations of the mind.

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितचित्तविक्षेपास्तेऽन्तरायाः
vyādhi-styāna-saṃśaya-pramādālasyāvirati-bhrānti-darśanālabdha-
bhūmikatvānavasthitatvāni citta-vikṣepās te'ntarāyāḥ

व्याधि, vyādhi : Illness. Physical imbalance that monopolizes attention and breaks the rhythm of the breath.

स्त्यान, styāna : Inertia. Mental heaviness, the inability to move inward.

संशय, saṃśaya : Doubt. Hesitation that paralyzes the observance of Sādhana.

प्रमाद, pramāda : Negligence. Lack of vigilance, the carelessness that makes us forget to listen.

आलस्य, ālasya : Laziness. Lack of vital energy to maintain the seat.

अविरति, avirati : Lack of discipline / Attachment. The thirst for sensory pleasures that pulls one back toward external objects.

भ्रान्तिदर्शन, bhrāntidarśana : Imagination / Illusion. Taking mental projections for spiritual realities.

अलब्धभूमिकत्व, alabdhabhūmikatva : Lack of perseverance. The inability to reach a stage of stability in perception.

अनवस्थितत्व, anavasthitatva : Regression / Instability. The inability to remain in the state of peace once it has been touched.

चित्तविक्षेपाः, citta-vikṣepāḥ : Fluctuations of the mind. These states are the scatterings of consciousness.

अन्तरायाः, antarāyāḥ : Obstacles. That which bars access to the perception of the Self.

Patañjali lists the forces of resistance that oppose vibrational unity: "1.30. Obstacles are illness, inertia, and doubts, negligence, laziness, lack of discipline, imagination, lack of perseverance, regression, and fluctuations of the mind."

Parasitic Noise: These nine obstacles are so many noises that drown out the whisper of the primordial sound (Nāda). Whether it is physical pain (Vyādhi) or

an error in judgment (Bhrāntidarśana), the effect is the same: consciousness is decentered. One no longer perceives the swaying of So-Ham because the mind is occupied by a disturbing frequency.

Imagination and Illusion: The obstacle Bhrāntidarśana is particularly subtle. It is the imagination that makes us believe we have "succeeded" or that we have seen a light that is merely a projection. It is here that the immobility of the eyeballs and the listening to the nectar act as ramparts: they bring us back to real internal sensory perception against the fantasies of the mind.

Instability and Regression: Yoga is not a straight line. The inability to maintain oneself on a plateau (Anavasthitatva) is a common experience. The nectar may be tasted one day and seem to disappear the next. Sādhana consists of observing this fluctuation without becoming discouraged, by constantly returning to the cradling of the breath.

1.31. Pain, depression, trembling (of the body),
irregular breathing, and lack of concentration
accompany distraction.

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासविक्षेपसहभुवः
duḥkha-daurmanasyāṅgamejayatva-śvāsa-praśvāsā-vikṣepa-sahabhuvaḥ

दुःख, duḥkha: Pain; suffering. The sensation of global unease, physical or mental, which signals a loss of center.

दौर्मनस्य, daurmanasya: Depression; despair. The state of a darkened mind that has lost contact with the natural joy of the source.

अङ्गमेजयत्व, aṅgamejayatva: Trembling. Physical instability, the inability to maintain the immobility of the body and the senses.

श्वासप्रश्वासा, śvāsa-praśvāsā: Irregular breathing. The breath that becomes jerky, short,

or forced (inhale/exhale), breaking the natural sway.

विक्षेप, vikṣepa: Distraction; scattering. The movement of attention that leaves the shelter to lose itself in the tumult.

सहभुवः, sahabhuvaḥ: That which accompanies. These symptoms are the inevitable and simultaneous companions of the obstacles.

Yoga Sūtra I.31 describes the consequences of losing the natural rhythm. These signs are "dashboard" indicators that warn us we have left the shelter of silence.

The Break in Rhythm (Śvāsa-praśvāsā): The most immediate sign of distraction is the loss of the fluid swaying of the breath. Instead of the gentle So-Ham whisper, breathing becomes irregular. This respiratory disorder feeds pain and instability. Observing the breath is therefore the first rampart: as soon as the rhythm breaks, the yogi knows they have left the state of observance.

Physical Instability (Aṅgamejayatva): Trembling is the visible manifestation of an energy that no longer flows freely toward the inner nectar but scatters outward. The immobility of the eyeballs and the body is then broken, making it impossible to perceive subtle sounds and the inner light (Jyoti).

The Shadow on Consciousness (Daurmanasya): Depression is the consequence of a mind that no longer "sees" the inner light. Without the vibrational nourishment of the primordial sound, the mind darkens and loses its perseverance. It is a vicious cycle where distraction breeds sadness, which in turn reinforces distraction.

1.32. To ward off these obstacles,
one must diligently practice the essential principle.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः
tat-pratiṣedhārtham-eka-tattvābhyāsaḥ

तत्, tat: These; of these (obstacles). Refers to the distractions and symptoms mentioned previously.

प्रतिषेध, pratiṣedha: Warding off; denying; removing. The action of neutralizing discordant frequencies.

अर्थम्, artham: For the purpose of; for. The goal aimed at by the practice.

एक, eka: One; single; unique. The exclusivity of attention.

तत्त्व, tattva: Principle; reality; essence. The object of concentration (the primordial sound, the breath, the nectar, jyoti).

अभ्यासः, abhyāsaḥ: Diligent practice; application. The sustained effort to remain in observance.

Yoga Sūtra I.32 defines the strategy for returning to the shelter of consciousness: "1.32. To ward off these obstacles, one must diligently practice the essential principle."

The Oneness of the Principle (Eka-Tattva): Faced with the scattering of the nine obstacles, the solution is not to fight each distraction individually, but to focus on a single principle. This essential principle is the source vibration: the sound that repeats naturally (So-Ham) or the inner light (Jyoti). By systematically bringing attention back to this single point, other frequencies (pain, doubt, agitation) eventually fade away because they are no longer nourished by attention.

Diligent Practice (Abhyāsa): Abhyāsa is not a mechanical repetition, but a vigilance of every moment. It is the effort to return to the swaying of the breath as soon as one perceives a trembling or irregular breathing. It is this diligence that allows one to move from a fragmented state to a continuous presence.

Neutralization through Focus: The term Pratiṣedha suggests that one "denies" the existence of obstacles by opposing them with the reality of the single principle. If the inner ear is totally occupied by listening to the Nāda (the unstruck sound), the "noise" of the obstacles can no longer be perceived. Focusing acts as an acoustic and visual filter.

The Return to the Shelter: By applying oneself to this single principle, the practitioner stabilizes their eyeballs and their breath. The nectar, which was veiled by agitation, becomes perceptible again. Unity is not created; it is rediscovered through the elimination of all that is superfluous.

1.33. The mind is clarified by cultivating friendship
toward happiness, compassion for suffering,
joy toward virtue, and detachment toward non-virtue.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्
maitrī-karuṇā-muditopekṣāṇāṃ
sukha-duḥkha-puṇyāpuṇya-viṣayāṇāṃ bhāvanātaś
citta-prasādanam

मैत्री, maitrī: Friendship; loving-kindness. The attitude of vibrational brotherhood toward those who are in a state of happiness.

करुणा, karuṇā: Compassion. Active empathy toward those who are going through suffering.

मुदिता, muditā: Joy; sympathetic joy. Positive resonance in the face of acts of virtue.
उपेक्षा, upekṣā: Detachment; equanimity. Observation without judgment of non-virtue or ignorance.

विषयाणाम्, viṣayāṇām: Concerning the objects; domains or situations of perception.
भावनातः, bhāvanātaḥ: By the cultivation of; through impregnation. The act of stabilizing these qualities within consciousness.

चित्तप्रसादनम्, citta-prasādanam: Clarification; limpid calming of the mind. The transparency necessary to see the Self.

Yoga Sūtra I.33 deals with the stabilization of the relational field. This is not a moral injunction, but a technical necessity to protect the shelter of silence from external storms.

Preserving the Crystal (Prasādanam): Every reaction of jealousy or anger creates a ripple on the surface of the mind, veiling the "jade treasure." By cultivating these four attitudes, the practitioner prevents disturbances from the social "noisy living room" from entering their sacred space. The mind becomes a limpid crystal.

Vibrational Hygiene (Bhāvanā): This is not about philosophy, but about impregnation. One observes how friendship for the success of others or detachment in the face of vice instantly calms the rhythm of the breath. It is the extension of sensory silence into the world of interactions.

The Dissolution of Dualities: In a monistic vision, the happiness and suffering of others are reflections of our own nature. By responding with equanimity (Upekṣā), one ceases to nourish separation (Avidyā) in order to maintain the listening of the primordial sound (Nāda).

1.34. Or by the exhalation and the suspension of the breath.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य
pracchardana-vidhāraṇābhyāṃ vā prāṇasya

प्रच्छर्दन, pracchardana: Exhalation. Derived from pra + chṛd (to expel). The act of releasing or letting out the breath in full consciousness.

विधारणाभ्याम्, vidhāraṇābhyām: By suspension (or division). Dual instrumental of vidhāraṇā (vi + dhṛ: to maintain, separate, divide). Here, it indicates two joint

means or the two phases of the breath.

वा, vā: Or. A conjunction offering an alternative or a complement to the previous stabilization methods.

प्राणस्य, prāṇasya: Of the breath. Genitive of prāṇa (vital breath). The object of observation that anchors consciousness.

Yoga Sūtra I.34 proposes the breath as an immediate anchor to stabilize consciousness. It is a physiological gateway to the state of oneness, transforming the biological act into a contemplative one.

Observation of the Exhale (Pracchardana): Exhalation here is not a technique of force, but the act of releasing the breath. It is the sacred moment when one empties oneself, naturally creating a space of silence after the air has left the lungs. By letting the air go, one also lets go of the noises of the "noisy living room."

Vidhāraṇā as Division: Rather than "retention" (blocking), Vidhāraṇā can be understood as the action of distinguishing the phases of the breath. One invites a conscious separation: one exhales with attention, then allows the natural suspension to settle in. It is an open door to eternity that slips into these interstices, revealing the "jade treasure" hidden between two breaths.

The Silence of Suspension: Natural pauses—the void after the exhale, the fullness after the inhale—are moments of absolute silence. In these suspensions, consciousness is no longer agitated by the movement of Prakṛti (nature); it touches a deep peace, like embers gently revived in the darkness of the shelter.

The Immediate Refuge: This practice does not seek to tame the breath through artifice, but to observe it in its own rhythm. Inhaling knowing that one is inhaling, exhaling knowing that one is exhaling. This simplicity harmonizes the inner being and reveals an accessible path to mastering fluctuations, without constraint or manipulation of the vital current.

1.35. Or else, the cultivated sensory activity,
focusing on an object, binds the mind to stability.

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थिति निबन्धनी
viṣayavatī vā pravṛttir utpannā manasaḥ sthiti nibandhanī

विषयवती, viṣayavatī: Having a sensory object. Qualifies a perception that is anchored in concrete and subtle content.

वा, vā: Or. Presents an alternative or complement to the methods of stabilization through breath or attitude.

प्रवृत्तिः, pravṛttiḥ: Activity; perception. The awakening of a sensory faculty (hearing, sight, etc.) directed inward.

उत्पन्ना, utpannā: Produced; cultivated. Indicates that this state is not accidental but the fruit of an intentional process.

मनसः, manasaḥ: Of the mind. The seat of consciousness seeking its point of fixity.

स्थिति, sthiti: Stability. The state of calm, constancy, and immobility.

निबन्धनी, nibandhinī: Which binds. That which firmly attaches the mind to its anchor point.

Yoga Sūtra I.35 defines the method by which a focused perception becomes an anchor for consciousness. It is the art of using the very structure of the senses to bring the mind back toward oneness.

The Shift to Intentionality (Utpannā): This sūtra addresses the mind still subject to the waves of the "noisy living room." Perception here is not passive; it is "cultivated." By deliberately choosing a subtle sensory object—such as the

vibration of internal sound or the sensation of the breath—the practitioner transforms a biological function into a tool for liberation.

The Strength of the Bond (Nibandhanī): The term "binds" is crucial. Like a ship moored to a dock, the mind, once bound to this cultivated perception, can no longer be swept away by the flood of distractions (1.30-31). This bond is not a chain, but a safety mooring that allows access to the "jade treasure."

Fascination as a Stabilizer: By offering the mind a stable object of perception, one uses its natural tendency to attach in order to fix it. The bond becomes so strong that external solicitations fade away. It is this connection that allows for the attainment of stability (Sthiti), the true entry into the shelter of silence.

Toward Unified Knowledge: By binding the mind to a single sensory activity, one leaves the tumult of imagination to enter a form of correct and direct knowledge (Pramāṇa), foreshadowing deep concentration (Dhāraṇā).

1.36. Or a luminous cessation of suffering.

विशोका वा ज्योतिष्मती
viśokā vā jyotiṣmatī

विशोका, viśokā: Without suffering. Feminine nominative singular. Composed of vi- (privative) and śoka (suffering, grief). Refers to the state where the symptom of pain fades away.

वा, vā: Or. Conjunction offering an alternative for stabilizing the mind.

ज्योतिष्मती, jyotiṣmatī: Luminous. From jyotis (light). Qualifies a fluctuation that has become pure clarity (sattva), capable of dispelling the darkness of ignorance.

Yoga Sūtra I.36 proposes stabilizing the mind on the experience of its own intrinsic clarity. Here, light is not merely emotional comfort, but a tool for

knowledge.

The Dissolution of Ignorance: If suffering (Śoka) is extinguished, it is because the light of Jyoti strikes at its root cause: ignorance (Avidyā). By contemplating this clarity, the practitioner tears the veil that was masking the "jade treasure," revealing that agitation was merely a projection of shadow.

The Translucent Mind: The cessation is "luminous" in the sense that the mind ceases to be an opaque screen. It becomes translucent, letting the light of Pure Consciousness (Puruṣa) pass through. In this shelter of silence, the illusion of duality can no longer persist because it only survives in the darkness of unconsciousness.

The Support of Jyoti: This inner light is the anchor point. By fixing oneself upon it, the yogi does not fight against grief; they simply light the lamp of consciousness. The shadows of ignorance, which fed the suffering, withdraw on their own before this radiant presence.

1.37. Or a mind whose object is the absence of desire.

वीतरागविषयं वा चित्तम्
vītarāgaviṣayaṃ vā cittam

वीतराग, vītarāga: Without desire. Composed of vīta- (freed from) and rāga (desire, attachment). Refers to a state of total detachment or the mind of a being who has transcended passions.

विषयम्, viṣayam: Object. From the root vi-ṣi (to enter, to extend). Here, it designates the domain, support, or frequency with which consciousness aligns itself.

वा, vā: Or. Marks an alternative to the previous methods (breath, senses, light).

चित्तम्, cittam: Mind. Consciousness or the embodied soul. Here, the receptacle that becomes impregnated with the quality of its object.

Yoga Sūtra I.37 proposes stabilizing consciousness by orienting it toward a model of emptiness and renunciation. This is the method of impregnation by a liberated state of being.

Citta vs. Manas: In this practice, a distinction is made between manas (the sensory mind chasing objects in the "noisy living room") and citta (the deep mind). While the manas stirs the waves of desire, the citta is a depth capable of reflecting stillness. By taking the absence of desire (vītarāga) as its object, the citta accesses its own stable nature.

Detachment as a Mirror: The absence of desire becomes a point of meditation, a mirror empty of all passion. Whether contemplating the state of a liberated sage or cultivating this frequency within oneself, the embodied soul is guided toward the "jade treasure": a richness that no longer depends on any external acquisition.

A Refuge for Consciousness: For those who do not yet perceive the inner light (Jyoti), the model of an unattached mind serves as an anchor. By aligning with this lack of "grip," one enters the shelter of silence where the winds of attraction and repulsion no longer blow.

The Dissolution of Dualities: In a monistic reading, desire (rāga) is what maintains the illusion of separation. By establishing oneself in vītarāga, the practitioner dissolves the bonds that chain them to multiplicity, revealing an immobile oneness where the sky of consciousness remains pure and cloudless.

1.38. Or as a support for knowledge (found) in dreams or in deep sleep.

स्वप्ननिद्राज्ञानालम्बनं वा
svapna-nidrā-jñānālambanaṃ vā

In other words:

Or, if you prefer to sleep (tamas),
go then and seek knowledge (veda)
in your sleep and in your dreams!

Or:

Sleep and dream your wisdom!

स्वप्न, svapna: Dream. The dream state or the oneiric visions produced by the mind.

निद्रा, nidrā: Deep sleep. The state of unconsciousness often linked to inertia (tamas).

ज्ञान, jñāna: Knowledge. Here, a fragmentary or illusory knowledge linked to fluctuations, as opposed to sacred knowledge (Veda).

आलम्बनम्, ālambanam: Support. A point of support or recourse for focusing.

वा, vā: Or. A final conjunction marking an alternative which, in this context, highlights a touch of irony.

Yoga Sūtra I.38 proposes an unexpected meditative support. In other words: "If you prefer inertia, go then and seek your 'wisdom' in your dreams!"

Patañjali's Irony: This verse can be read as a taunt toward those who flee the rigor of sādhana. After having proposed the clarity of the breath and the Jyoti (1.34-36), Patañjali seems to say: "If the light of awakening tires you, return then to your dreamlike illusions." It is a critique of mental complacency.

The Distinction between Jñāna and Veda: The term jñāna here refers to relative knowledge, enclosed within the veils of māyā (illusion). Deep sleep (nidrā), the

domain of tamas, is the opposite of the vigilance necessary to discover the "jade treasure." Claiming to find truth in unconsciousness is a flavorful paradox.

Monistic Perspective: In a vision where only seedless samādhi reveals the oneness of the Whole, dreams and sleep are but cast shadows of the mind. Seeking support in these states is like trying to stabilize a ship by anchoring it to a cloud. True light resides in total awakening, outside the "noisy living room" of dreams.

The Illusory Refuge: The final "or" (vā) leaves a derisive freedom to the practitioner. It reminds us that without authentic discipline to maintain the shelter of silence, stability is just one more dream, a persistence of ignorance (avidyā) in a more seductive form.

1.39. Or meditate as you wish.

यथाभिमतध्यानाद्वा
yathābhimata-dhyānād-vā

यथा, yathā: According to; as. Adverb indicating conformity to a way of being.

अभिमत, abhimata: Desired; agreed upon. From the root abhi-man (to think toward).
That which flatters personal tastes, inclinations, or desires.

ध्यानात्, dhyānāt: Through meditation. Ablative of dhyāna. Indicates the instrument or means of stabilization.

वा, vā: Or. Final conjunction marking the end of this series of supports (1.34-1.39).

Yoga Sūtra I.39 concludes the list of supports with an opening that, while appearing to offer freedom, conceals a subtle critique of the ego. In other words: "Or else, meditate according to your own pleasure!"

The Paradox of Desire (Abhimata): Following the irony regarding sleep (1.38), this sūtra suggests following what "pleases" (yathābhimata). There is a deliberate contradiction here: while sūtra 1.37 proposed a mind freed from desire (vītarāga), 1.39 suggests following one's own inclinations. Patañjali seems to mock here the human temptation to seek comfort in practice.

A Dubious Freedom: This final "or" feigns to offer total freedom. However, in a monistic reading where yoga aims for the cessation of fluctuations (1.2), following personal preferences amounts to nourishing the "noisy living room" of the manas rather than establishing oneself in the shelter of silence. It is a warning: awakening requires a discipline that transcends whims.

Warning against Powers (Siddhis): This complacency foreshadows the warnings in later chapters (3.37). Seeking specific results or "super-powers" through an "à la carte" meditation is a major obstacle. The "jade treasure" is not discovered by accumulating objects of desire, but by stripping them away.

Beyond Preferences: True stability (sthiti) is not born from a practice that flatters the ego. This final whisper from Patañjali invites the practitioner to realize that light shines beyond personal tastes, in a oneness that only a rigorous and selfless sādhana can reveal.

1.40. His mastery extends
from the limits of the infinitely small
to those of the infinitely large.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः
paramāṇu-parama-mahattvānto'sya vaśīkāraḥ

परमाणु, paramāṇu: The infinitely small. The ultimate atom, the primordial point of material manifestation.

परममहत्त्व, parama-mahattva: The infinitely large. Supreme immensity, the cosmic totality.

अन्तः, antaḥ: To the limit / Boundary. Indicates the abolition of frontiers; consciousness embraces the entire spectrum.

अस्य, asya: Of him / of this. Refers to the stabilized citta (mind) of the yogi.

वशीकारः, vaśīkāraḥ: Mastery. No longer a forced control, but a state of non-separation and perfect adequacy with the Real.

Yoga Sūtra I.40 crowns the series of stabilization methods by revealing a consciousness without boundaries. The yogi no longer perceives a rupture between himself and the universe.

Consciousness of the Whole: This mastery (vaśīkāraḥ) represents the mind's ability to identify with the totality of creation. By knowing the Whole, the yogi simultaneously knows all its dimensions. The "jade treasure" is no longer a point hidden deep within; it becomes the very radiance of every atom and every galaxy.

The Abolition of Frontiers (Antaḥ): The term antaḥ signifies the erasing of ego barriers. When fluctuations cease, the mind is no longer a segmented prison; it becomes a field of omnipresence. The infinitely small and the infinitely large are no longer opposing scales, but expressions of the same fabric of consciousness within the shelter of silence.

A Revelation of Being: In this monistic vision, mastery is the fruit of non-duality. The yogi does not "conquer" the universe; he realizes that it already resides within him. It is the end of the separation between the observer and the world. This omnipresence is the true splendor of realization: a peace where being meets no more limits to its own light.

Toward Total Transparency: This stage prepares the next sūtra (1.41). If

consciousness can embrace the Whole, it is because it has become perfectly transparent, capable of taking the form of any part of the Real without distorting it through desire or judgment.

1.41. Like a pure crystal
taking the colors of nearby objects,
the practitioner, whose mental fluctuations have ceased,
sees through fusion (samāpatti)
the merging in their essence of:
the observer, observation, and its object.

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः
kṣīṇavṛtter abhijātasyeva maṇeḥ grahītṛ-grahaṇa-grāhyeṣu
tat-stha-tad-añjanatā samāpattiḥ

क्षीणवृत्तेः, kṣīṇa-vṛtteḥ: Of one whose fluctuations are diminished. Refers to the mind (citta) whose waves (vṛttis) have subsided to leave a flat surface.

अभिजातस्य मणेः, abhijātasyeva maṇeḥ: Like a noble / pure crystal. The image of the flawless jewel, without its own coloration, acting as an absolute mirror.

ग्रहीतृ-ग्रहण-ग्राह्येषु, grahītṛ-grahaṇa-grāhyeṣu: In the subject (the one who takes), the instrument (the taking/perception), and the object (that which is taken). The triad of ordinary duality.

तत्स्थ-तदञ्जनता, tat-stha-tad-añjanatā: Stable in that and taking the coloration of that. The mind establishes itself in the object and merges with its vibration.

समापत्तिः, samāpattiḥ: Coalescence / Fusion. A state of total absorption where the distance between "me" and "that" disappears.

Yoga Sūtra I.41 describes the metamorphosis of stabilized consciousness. It is no longer an intellectual reflection, but an experience of radical transparency.

The Extinction of Fluctuations (Kṣīṇa-vṛtteḥ): This is the result of the discipline from the previous sūtras. The mind is no longer an agitated screen; it becomes pure by nature (abhijātasya), without the filters of the ego. This limpidity is the condition for entering the shelter of silence.

The Metaphor of Absorption (Samāpattiḥ): The analogy of the crystal is perfect: it does not create the color; it becomes the color. Similarly, the mind is so stable (tat-stha) that it soaks itself in the object. Like a sugar cube soaking up coffee through capillarity, the yogi no longer "looks at" the object, he "is" the object.

The Collapse of the Triad: The duality between the subject (grahītṛ), the instrument (grahaṇa), and the object (grāhya) collapses. It is here that the "jade treasure" is revealed: in this fusion, one realizes that separation was an illusion. Oneness vibrates because there is no longer anyone to say "I see this."

Oneness through Identity: By taking on the "tint" (tad-añjanatā) of what it observes, the mind realizes its mastery over the Whole (1.40). The observer and the universe merge into a single luminous essence.

1.42. There, words, meanings,
knowledge, and dreams intermingle
in a pensive union.

तत्र शब्दार्थज्ञानविकल्पैः सङ्कीर्णा सवितर्का समापत्तिः
tatra śabdārtha-jñāna-vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ

तत्र, tatra: There / In this state. Adverb of place referring to the state of fusion (samāpatti) described in sūtra 1.41.

शब्द, śabda: Word / Sound. The name or verbal designation of the object of meditation.

अर्थ, artha: Meaning / Object. The real thing, the substance, or the deep significance.

ज्ञान, jñāna: Knowledge. The mental perception or the idea one has of the object.

विकल्पैः, vikalpaiḥ: With dreams / concepts. Instrumental plural of vikalpa. Refers to imaginary constructions or musings.

सङ्कीर्णा, saṅkīrṇā: Intermingled / Mixed. Indicates that the preceding elements are superimposed in a confused manner.

सवितर्का, savitarkā: Pensive / Reflective. From sa (with) and vitarka (reasoning). A fusion that still utilizes analytical thought.

समापत्तिः, samāpattiḥ: Union / Absorption. The state of coalescence where subject and object begin to become one.

Yoga Sūtra I.42 defines the nature of the first degree of meditative fusion: "1.42. There, words, meanings, knowledge, and dreams intermingle in a pensive union."

The Intertwining of Veils (Saṅkīrṇā): In this initial stage of fusion (savitarkā), the clarity of the "crystal" is not yet absolute. Consciousness grasps the object, but it does so through a complex prism where the name of the thing (śabda), the real object (artha), and the mental idea of it (jñāna) are blurred together. It is a union where the tools of perception—language and concepts—still act as a screen.

Vikalpa: The Dreams of the Mind: The inclusion of vikalpa (imaginations or mental constructions) emphasizes that even in deep meditation, the mind can still "embroider" or dream around the object. These dreams (musings) maintain an analytical or imaginative activity that prevents a naked and absolute fusion with the essence of the object.

A Step Toward Oneness: In a monistic reading, this "pensive union" is not an

error but a necessary stage. The seer (draṣṭṛ) and the seen (dṛśya) temporarily coexist through the mediation of reasoning. It is a plateau where one uses thought to stabilize thought, before these last veils fade away to reveal total Unity (Kaivalya).

The Density of Savitarkā: Although it is a fusion (samāpatti), it is qualified as "discursive" because it still depends on the structure of language. The mind is stable, but it still "speaks" the object instead of simply being the object.

1.43. When memory is purified, as if empty of its own form,
the object alone shines, without thought.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का
smṛti-pariśuddhau svarūpa-śūnyeva arthamātra-nirbhāsā nirvitarkā

स्मृतिपरिशुद्धौ, smṛti-pariśuddhau: When memory is purified. The cessation of projections from past impressions (saṃskāras) that colored perception.

स्वरूपशून्या, svarūpa-śūnyā: Empty of its own form. The mind no longer identifies with its habitual characteristics (ego, thoughts).

इव, iva: As if / So to speak. Suggests that this absence of form is a phenomenal appearance necessary for fusion.

अर्थमात्र, artha-mātra: The object alone / The essence alone. What remains when words and concepts are swept away: the object in its purity.

निर्भासा, nirbhāsā: Shines / Resplends. The luminous clarity of consciousness that is no longer obstructed by the mental filter.

निर्वितर्का, nirvitarkā: Without reasoning / Non-conceptual. Direct absorption, without the filters of gross reasoning or language.

Yoga Sūtra I.43 describes the state of Nirvitarkā, where fusion reaches total clarity: "1.43. When memory is purified, as if empty of its own form, the object alone shines, without thought."

The Purification of Memory (Smṛti-pariśuddhau): For the object to shine without a filter, memory must cease projecting its labels (names, memories, associations). In sūtra 1.42, the word was intertwined with the object; here, memory is "washed" of these conventions. The mind ceases to be an interpreter to become a pure receptacle.

The Apparent Emptiness of the Subject (Svarūpa-śūnya iva): The mind seems to fade away, losing its "own form." This is not a void, but a transparency such that the mind no longer perceives itself as distinct from the object. This is the culmination of the crystal metaphor: it is so pure that one no longer sees the crystal, one only sees the color it has adopted. In this state, the mind is comparable to water so perfectly still and clear that the reflection of the sky merges with the sky itself: the mirror vanishes to let only the essence of the object shine.

The Object as a Mirror of Oneness: The object (artha)—that is, what one meditates upon, be it a light, sounds, or a breath—is no longer an external "thing." In a monistic reading, it becomes the point where consciousness recognizes itself. Freed from concepts, the object reveals its essence.

The Radiance of Non-Thought (Nirvitarkā): Consciousness resplends (nirbhāsā) with a light that is no longer born of reasoning. It is a direct, immediate perception where the "I" has disappeared in favor of the pure presence of the object. It is the moment where duality fades before the vibration of Oneness.

1.44. By this same process,
with or without reflection,
the subtle is unveiled.

एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता
etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā

एतया, etayā: By this very (process). Refers to the fusion process (samāpatti) described in sūtras 1.42 and 1.43.

एव, eva: Precisely / Also. Particle of emphasis linking this explanation to the previous one.

सविचारा, savicārā: With (subtle) reflection. Absorption involving a subtle object still accompanied by discernment.

निर्विचारा, nirvicārā: Without (subtle) reflection. Pure absorption where even subtle reflection fades away.

च, ca: And. Conjunction linking the two modes of absorption.

सूक्ष्मविषया, sūkṣma-viṣayā: Focusing on the subtle object. Sūkṣma (fine, tenuous) and viṣaya (object). Concerns what lies beyond the physical senses.

व्याख्याता, vyākhyātā: Explained / Unveiled. Indicates that the mechanics are the same as for gross objects.

Yoga Sūtra I.44 extends the field of meditative experience to the invisible dimensions of reality: "1.44. By this same process, with or without reflection, the subtle is unveiled."

Transition from Gross to Subtle: Patañjali indicates that the fusion process described earlier (1.42-1.43) applies identically (etayaiva) to subtle objects (sūkṣma). Where Vitarka dealt with physical forms and words, Vicāra (subtle reflection) deals with energetic principles, essences, or the primary causes of matter.

The Gradation of Consciousness:

Savicārā: The mind merges with the subtle object but retains a trace of time, space, or causality. It is a fusion still inhabited by a form of subtle "knowing."

Nirvicārā: All traces of reflection vanish. Consciousness becomes one with the vibration of the object itself, without any mental mediation.

An Ontological Unveiling (Vyākhyātā): In a monistic reading, this subtlety is not "another" reality, but a depth of the same Unique Reality. By refining their perception, the yogi does not change the object; they perceive its invisible fabric. it is a dive toward the source of manifestation.

Oneness Revealed: At this stage, consciousness is comparable to water so still that it no longer reflects only the surface of the sky but seems to melt into the very transparency of the ether. The "unveiling" mentioned in the text is that of the essence that precedes form.

1.45. The subtle domain culminates at the threshold
of the undifferentiated.

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम्
sūkṣma-viṣayatvaṃ cā-liṅga-paryavasānam

सूक्ष्म-विषयत्वम्, sūkṣma-viṣayatvam: The nature of the subtle domain. Refers to the essence of the finest objects of contemplation (energies, primary causes).

च, ca: And / Up to. Ensures continuity between the degrees of subtlety described in 1.44 and their ultimate end.

अलिङ्ग, aliṅga: Without sign / Undifferentiated. That which no longer has any distinctive characteristic. The primordial state before any form.

पर्यवसानम्, paryavasānam: Ends / Culminates. The final point, the extreme limit that

here becomes a threshold.

Yoga Sūtra I.45 defines the ultimate boundary of perception, where form vanishes: "1.45. The subtle domain culminates at the threshold of the undifferentiated."

The Undifferentiated as a Threshold: The undifferentiated (Aliṅga) is not a static end, but the threshold of Oneness. It is the ultimate frontier of manifestation where the object loses its last distinctive signs (liṅga) to merge into the pure clarity of the Seer.

The Dissolution of Duality: At this stage (paryavasānam), the distinction between the observer and the observed becomes so tenuous that it is about to dissolve completely. It is the moment when the mirror of the mind reflects nothing other than Oneness itself.

A Continuity Toward the Infinite: The subtle domain is not separate from the undifferentiated; it leads to it naturally. This sūtra marks the transition from the perception of "something" to the realization of "That" (the Absolute).

1.46. These forms alone, with seed, constitute samādhi.

त एव सबीजः समाधिः
tā eva sabījaḥ samādhiḥ

ता, tā: Those (forms). A feminine plural pronoun referring to the four levels of fusion previously analyzed (1.42 to 1.45): savitarkā, nirvitarkā, savicārā, and nirvicārā.

एव, eva: Precisely / Only. An emphatic particle that strictly defines the scope of these states.

सबीजः, sabījaḥ: With seed. From sa (with) and bīja (seed/germ). It indicates that an

object or a latent trace remains within consciousness.

समाधिः, samādhiḥ: Samādhi. The state of deep absorption. Here, it is qualified as "cognitive" or "with support."

Yoga Sūtra I.46 concludes the description of absorptions that rely on a support: "1.46. These forms alone, with seed, constitute samādhi."

"With Seed" Samādhi (Sabīja): This sūtra groups the fusion experiences (1.42-1.45) into a single category. They are called "with seed" because they still lean on an object (whether gross or subtle). While consciousness has achieved immense stability, it still maintains a relationship with a form of duality.

Knowledge, but Not Yet Nirbīja: Unlike the "seedless" state that strikes like a thunderbolt, Sabīja Samādhi is the result of a gradual refinement of perception. It brings discriminating knowledge and exceptional mental clarity, but it is not the end of the road.

Awakening vs. Liberation: Even at this level of mastery, the yogi is not yet free from the chains of saṃsāra. They have acquired the cognitive tools to see Reality, to teach, and to act with precision, but they must continue their sādhana. The "seed" (bīja) means that latent impressions can still sprout; the process is not yet irreversible.

The Function of This Stage: In a monistic reading, these states serve to prepare the ground. They are neither a tool to be "owned" nor the ultimate end, but the highest structure of consciousness before the non-causal event—the Nirbīja (seedless state)—can potentially occur.

1.47. In the purity of non-reflective absorption,
the radiance of the Inner Self shines forth.

निर्विचारवैशारद्येऽध्यात्मप्रसादः

nirvicāra-vaiśāradye ’dhyātma-prasādaḥ

निर्विचार, nirvicāra: Without (subtle) reflection. The state of pure absorption described in sūtra 1.44, where even subtle analysis has fallen silent.

वैशारद्ये, vaiśāradye: In the purity / In the perfect mastery. From viśārada (skilled, pure, stainless). Indicates a flawless clarity of the mental crystal.

अध्यात्म, adhyātma: Concerning the Self / The inner being. From adhi (upon) and ātman (the Self). The deepest dimension of consciousness.

प्रसादः, prasādaḥ: Radiance / Limpid serenity. A state of radiant clarity and inner grace.

Yoga Sūtra I.47 describes the reward of mastering the finest stage of "meditation with seed": "1.47. In the purity of non-reflective absorption, the radiance of the Inner Self shines forth."

Purity as Transparency (Vaiśāradya): When the state of nirvicāra is perfectly mastered, the mind is no longer just calm; it becomes "immaculate." Every trace of darkness or residual agitation disappears. This is the moment when the crystal is so pure that it can no longer be distinguished from the light passing through it.

The Radiance of the Self (Adhyātma-prasāda): The term prasāda evokes a limpid clarity, like water without sediment. Here, it is no longer the object of meditation that shines, but the very nature of the inner Self (Ātman). The shelter of silence is now flooded by a light coming from within, revealing the "jade treasure" in all its splendor.

The End of the Process (Adhyātma): In this monistic vision, the exploration of external and subtle objects ends with a turning back toward the source. The yogi realizes that the light they were seeking in objects was merely a reflection of their own nature. Oneness is no longer a theory; it becomes a radiant presence.

Intuitive Serenity: This prasāda is not a simple emotion; it is a cognitive clarity. The mind, having become perfectly receptive, welcomes truth without distortion. It is the open door to a form of knowledge that transcends reason: a flash of lightning intuition.

1.48. There, knowledge is truth-bearing.

ऋतम्भरा तत्र प्रज्ञा
ṛtambharā tatra prajñā

ऋतम्भरा, ṛtambharā : Truth-bearing / Filled with cosmic order. From Ṛta (cosmic order, the true) and bhara (to bear, to be filled with).

तत्र, tatra : There / In that state. Refers to the state of inner clarity (Prasāda) described in sūtra 1.47.

प्रज्ञा, prajñā : Wisdom / Direct knowledge. An intuitive understanding that transcends the ordinary intellect.

Yoga Sūtra I.48 qualifies the nature of the intelligence that emerges from inner clarity: "1.48. There, knowledge is truth-bearing."

Cosmic Order (Ṛta) : The choice of the word Ṛta is essential. Older than the word Dharma, it designates the perfect adjustment of things—the natural law governing the universe. One could speak of fundamental harmony, a primary equation, or a divine score. Prajñā (wisdom) does not merely understand the world; it aligns itself with its fundamental vibration.

Being "Filled" (Bhara) : As the term suggests, there is no longer any room for doubt or concepts. Wisdom is "saturated" with the real. It is this saturation that provides the yogi with the unshakable certainty and the "discriminative knowledge" mentioned in verse 1.46.

Non-dual Knowledge : In a monistic reading, this wisdom is the moment when consciousness no longer observes Unity from afar but carries it within. It is a knowledge that cannot be transmitted through words, for it is an experience of "full presence" to the order of things.

The Foundation of Teaching : Because their Prajñā is Ṛtambharā (filled with truth), the yogi can become a guide. What they teach does not come from personal memory but from this cosmic source they have learned to let flow through their rediscovered clarity.

1.49. Its knowledge has a distinct object,
different from that derived from teaching or inference,
due to its specific nature.

श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात्
śrutānumāna-prajñābhyām anya-viṣayā viśeṣārthatvāt

श्रुत-अनुमान-प्रज्ञाभ्याम्, śrutānumāna-prajñābhyām : From the knowledge derived from teaching and inference. Śruta: what is heard (texts, masters). Anumāna: what is logically deduced.

अन्य-विषया, anya-viṣayā : Having a different object. Indicates that this wisdom (Prajñā) explores a realm inaccessible to the senses and the intellect.

विशेष-अर्थत्वात्, viśeṣārthatvāt : Because of its specific nature. Because it grasps the "particular" (the pure essence) and not the "general" (the concept).

Yoga Sūtra I.49 radically distinguishes yogic wisdom from mere erudition: "1.49. Its knowledge has a distinct object, different from that derived from teaching or inference, due to its specific nature."

The Limits of Language and Logic: Teaching (Śruta) and deduction (Anumāna) work with generalities. If I say "fire," the word refers to all possible fires but none

in particular. The intellect grasps categories and labels, but it remains on the surface of reality.

Grasping the Essence (Viśeṣa): The Prajñā Patañjali speaks of is "specific" because it perceives the object in its absolute singularity, without the filter of language. It is the difference between reading a detailed description of a fruit and actually tasting it. The "taste" is viśeṣa knowledge: unspeakable, direct, and total.

An Intuition of Oneness: In a monistic perspective, this specificity is the point where the distinction between the object and its source disappears. One no longer deduces Unity through reasoning; one perceives it as the very object of vision. It is this quality of perception that allows the yogi to teach with real authority: they do not repeat, they bear witness.

Transcending Discursive Dualities: By touching the Viśeṣa (the ultimate particular), the yogi actually touches the Universal, for in the depth of every object lies the same fabric of Prakṛti or Consciousness.

1.50. The impression born of this wisdom
obstructs all other latent traces.

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी
tajjaḥ saṃskāraḥ anya-saṃskāra-pratibandhī

तज्जः, tajjaḥ : Born of that. Tad (that) refers to the truth-bearing wisdom (Ṛtambharā Prajñā) of 1.48.

संस्कारः, saṃskāraḥ : Impression / Trace. The grooves or furrows left in the mind by experience.

अन्य-संस्कार, anya-saṃskāra : Other impressions. The traces of the past, of desires, fears, and subconscious patterns.

प्रतिबन्धी, pratibandhī : That which obstructs / blocks. From the root bandh (to bind) with the prefix prati (against).

Yoga Sūtra I.50 explains how the structure of the mind is modified by the experience of high-level samādhi: "1.50. The impression born of this wisdom obstructs all other latent traces."

The Power of the New Saṃskāra: Usually, our saṃskāras (impressions) chain us to cycles of repetition (saṃsāra). But the impression left by direct wisdom (prajñā) possesses a superior strength. It acts as a "seal" of reality that exposes the illusory nature of older marks. This is how the soul evolves through the cycle of incarnations.

Active Obstruction (Pratibandhī): As the term suggests, this is a process of elimination. This new trace "blocks" the path of the old ones. Imagine a furrow so deep and straight that it prevents water from flowing into the old, tortuous channels of the mind.

Transition Toward the Seedless State: This sūtra is vital for understanding what follows. The yogi is still in the realm of the "seed" (Sabīja), because this new impression is still a trace. However, it is a liberating trace. It is the final medicine before total health, the last raft before reaching the shore.

Monistic Reading: In your perspective, this impression is that of Oneness. It is not just one more "thing" in the mind, but the sign of the dissolution of dualities. By erasing other marks, it prepares the ground for the final "thunderbolt" where even this impression will vanish into the absolute Undifferentiated.

1.51. When even this is restrained,
as everything is restrained,
there is seedless samādhi.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः
tasyāpi nirodhe sarva-nirodhān nirbījaḥ samādhiḥ

तस्य, tasya : Of that (referring to the wisdom-impression from 1.50). Genitive singular of tad.

अपि, api : Even / Also. A particle of emphasis.

निरोधे, nirodhe : In the restraint / In the cessation. Locative singular of nirodha.

सर्वनिरोधात्, sarva-nirodhāt : From the restraint of all. From sarva (all) + nirodha (cessation/restraint). The causal factor for moving to the seedless state.

निर्बीजः, nirbījaḥ : Seedless. From nir (without) and bīja (seed/germ).

समाधिः, samādhiḥ : Total integration / Absolute unity.

Yoga Sūtra I.51 defines the ultimate state of consciousness described by Patañjali in this first book: "1.51. When even this is restrained, as everything is restrained, there is seedless samādhi."

Abandoning the Final Tool: The impression (saṃskāra) of universal wisdom, which was used to erase all other marks of the past, must itself dissolve. This is the stage where the yogi is no longer the one who "knows" the truth, but the one who is the truth.

The Concept of "Seedless" (Nirbīja): As highlighted, "seeds" are the germs of thoughts, desires, or memories that could cause illusion to regrow. In Nirbīja Samādhi, the ground is so pure that no seed can ever sprout again. The "ratchet effect" here is final and irreversible.

Total Union: In a monistic reading, this is the end of the sense of separation. Subject, object, and the process of knowing merge into a single block of pure consciousness. It is not a void, but a fullness without an object.

Transition to Chapter II: This sūtra closes the realm of high metaphysics. Patañjali has shown the destination—the mountain peak. In Chapter II, he will return to the base to explain to those starting (or continuing their progression life after life) how to build the necessary foundation to invite this final "thunderbolt."

Synthesis of the First Book

Here is a complete synthesis of the metaphysical and technical analysis of the First Book of the Yoga-Sūtras (Samādhi Pāda), from sūtra 1.1 to sūtra 1.51.

1-The Threshold and the Definition (1.1 - 1.4) From the opening, Yoga is defined from a monist perspective (Advaita). It is not a simple discipline, but the process of resorption of the fluctuations of the mind (Citta-vṛtti-nirodha). The metaphor of the Seer establishing himself in his own form constitutes the key: without calm, the individual identifies with the waves; with calm, he realizes he is the Ocean, the immobile Puruṣa.

2-The Double Method: Abhyāsa and Vairāgya (1.12 - 1.16) This stage establishes a crucial distinction between effort and letting go. The Shelter of Silence, or practice (Abhyāsa), is not a struggle, but a constant effort to establish oneself in stability with enthusiasm. Detachment (Vairāgya) is presented as cognitive discernment: supreme detachment (Para-Vairāgya) is not a forced renunciation, but the spontaneous result of knowledge of the Self. Once inner harmony is tasted, interest in illusions fades away.

3-The Degrees of Absorption (1.17 - 1.22) Patañjali describes here the gradation between Samādhi with seeds (Samprajñāta) and without seeds (Asamprajñāta). The first is a contemplation where a duality remains between the meditator and the object, while the second is the entry into the shelter where thoughts are nothing more than distant echoes. The speed of this realization depends on fervor (Saṃvega), a spiritual urgency that tolerates no delay.

4-The Path of Īśvara and the Primordial Sound (1.23 - 1.29) This passage links

Yoga to the universal sound current or "Shabda-Brahman." Īśvara is not an external deity, but the model of Pure Conscience, the "Satnam." His expression is the Primordial Sound (Praṇava), which cannot be pronounced but listened to as an unproduced or unstruck sound (Anāhata). This constant whisper allows for a reversal (Pratyak) of conscience toward its source, without obstacles.

5-The Obstacles and the Unique Principle (1.30 - 1.32) "Parasitic noises" such as illness, doubt, or laziness are identified as distractions of the mind. The strategy to discard them does not consist of fighting them individually, but of focusing on a Unique Principle (Eka-Tattva). By nourishing a single frequency, whether it be the breath, a sound, or a light, distractions are extinguished for lack of attention.

6-The Stabilization and Clarity (1.33 - 1.40) The stabilization of the mind involves a vibratory hygiene: cultivating friendship and compassion protects the "crystal" of the spirit from social disturbances. Patañjali emphasizes with a touch of irony that without real discipline, seeking wisdom in dreams or according to one's own pleasure remains an illusion. Final mastery abolishes boundaries, allowing conscience to embrace both the infinitely small and the infinitely large.

7- The Pure Crystal and the Final Ecstasy (1.41 - 1.51) The book culminates in the metaphor of the noble crystal. The practitioner whose fluctuations have ceased becomes like a transparent jewel that takes on the color of what it reflects: this is Fusion (Samāpatti). The observer, the observation, and the object merge. From this clarity is born a wisdom bearing truth (Ṛtambharā Prajñā), a direct knowledge that grasps the essence of things beyond words. This imprint of wisdom erases all traces of the past, acting as the last rampart. Finally, sūtra 1.51 marks the passage to Seedless (Nirbīja): the last trace of wisdom is resorbed, allowing a total unity, free from all duality.

Fundamental Lexicon of the First Book

Abhyāsa (अभ्यास) Assiduous practice. The effort maintained with fervor, regularity, and over a long period to stabilize the mind in the state of silence.

Anāhata (अअनाहत) The "unstruck" sound. An original vibration that does not result from the striking of two physical objects; the pure resonance of the Self or the universal sound current (Shabda-Brahman).

Avidyā (अविद्या) Metaphysical ignorance. The veil that makes us mistake the non-self (the mind, the body) for the Self, thus creating confusion and suffering.

Citta (चित्त) The mental substance or individual consciousness. The global receptacle of thoughts, memories, and imprints (includes the intellect, the ego, and memory).

Draṣṭṛ (द्रष्टृ) The Seer. Pure Consciousness (Puruṣa) that observes the fluctuations of the mind. In Advaita, it is the immobile witness that is identical to the Absolute.

Eka-Tattva (एकतत्त्व) The Unique Principle. The practice of fixing the attention on a single object or a single frequency to calm the natural scattering of the mind.

Īśvara (ईश्वर) The Supreme Consciousness or the Inner Master. A state of absolute purity serving as a model. In the monist reading, it is the manifested Brahman (Saguṇa Brahman).

Japa (जप) The natural murmur or internal resonance. It is not a voluntary recitation, but the act of listening to the vibration that repeats itself within us. By closing oneself off to external noises (like the gesture of one of the monkeys of wisdom), one focuses the attention—particularly in the right ear—to perceive the sound of life: the internal hum (Nāda) or the So-Ham breath cycle. It is an immersion in the universal sound current (Shabda-Brahman).

Jyoti (ज्योति) The intrinsic light. It shines permanently at the heart of the being, independent of our will. It is not a creation of the mind, but a reality perceived by immobilizing mental fluctuations and the eyeballs. This serene and painless clarity is revealed when the inner gaze becomes fixed and agitation ceases to act as a screen.

Kaivalya (कैवल्य) Absolute Unicity or emancipation. The state of liberation where consciousness realizes it is alone and everything at once, liberated from all duality.

Nāda (नाद) The internal sound current. The subtle vibration that the yogi listens to in order to trace back to the source of Shabda-Brahman (the sonic Absolute).

Nirodha (निरोध) Resorption or mastery. The stopping of the mind's whirlpools, which allows consciousness to no longer disperse and to return to its source.

Prajñā (प्रज्ञा) Wisdom or direct knowledge. An intuitive and lightning-like intelligence that perceives reality as it is, without passing through the filter of language or mental concepts.

Praṇava (प्रणव) The sonic designator of the Absolute. Literally "that which resonates," it designates the original vibratory current. It is the tool that, through listening, leads to the realization of Unity.

Puruṣa (पुरुष) The Self or Pure Consciousness. The immutable, eternal, and conscious principle. It is the Seer, the eternal essence that remains when the transitory fades away.

Ṛta (ऋत) The natural law and fundamental harmony that governs the universe. The yogi's wisdom becomes "truth-bearing" when it aligns with it.

Samādhi (समाधि) State of unity or absorption. It only designates total and absolute absorption in its ultimate stage (Nirbīja). In the intermediate stages with seeds (Sabīja), it is a deep absorption where the mind is stabilized on a single support, surpassing simple meditation in intensity but still retaining a trace of duality.

Sabīja: With seed. Deep absorption on a support (object, sound, light).

Nirbīja: Seedless. Absolute and irreversible absorption where even the support

disappears, giving way to the naked purity of the Self.

Samāpatti (समापत्ति) Fusion or coalescence. This is not the final state, but the technical process of fusion that occurs in the degrees of Samādhi with seeds (Sabīja). The mind, having become pure like an unblemished crystal, matches the form and color of the contemplated object so perfectly that it seems to identify with it totally. It is the perfection of absorption on a support, preparing for absolute unity without a support (Nirbīja).

Saṃskāra (संस्कार) The imprint or trace. The memory folds left by our past actions and thoughts, which act as unconscious automatisms.

Shabda-Brahman (शब्दब्रह्मन्) The Absolute in the form of sound. The supreme vibration that constitutes the invisible fabric of all manifestation.

Svarūpa (स्वरूप) The essential nature or "own form." The state of the Self when it is no longer reflected in the distorting mirrors of the mind.

Vairāgya (वैराग्य) Detachment or disenchantment. The renunciation of external desires born from the realization that fullness is already present within.

Vikalpa (विकल्प) Imagination or abstraction. Mental fluctuation based on words or concepts that have no objective reality.

Vṛtti (वृत्ति) The fluctuations or whirlpools. The incessant waves of thoughts, judgments, and memories that agitate the surface of consciousness.

2. Sādhana-pāda, on practice

This second chapter presents the practices (sādhana)
to transcend non-knowledge,
including eight-limbed yoga,
evoking the purification of the mind

with the aim of achieving Liberation

The second book of the Yoga-Sūtras, titled Sādhana Pāda, marks the transition from metaphysics to lived experience, transforming theoretical vision into an engineering of liberation. From a monist perspective, this chapter is not an escape from the material world, but a process of transmutation where incarnation becomes the laboratory of Unity.

In these verses, Patañjali lays out the practical means to dispel the veils of non-knowledge (avidyā)—that fundamental illusion which fragments reality and breeds suffering. Far from a rigid dualism that would oppose the "seer" and the "seen," this book teaches us that the manifested world is not an obstacle, but a field of experience and a mirror necessary for the recognition of our own essence.

Through Kriyā Yoga (the yoga of action, also known as Service or Non-Action) and the path of the eight angas, the seeker learns to purify the dense layers of their being. Each step—from the roots of ethical discipline to the subtlety of meditation—acts as a polishing process.

By refining their discernment (viveka), the practitioner no longer seeks to isolate their consciousness, but to realize that the relationship between the Self and the world is a divine play—a Līlā. Its final resolution is absolute freedom: a unified consciousness where the separation between the inner and the outer is permanently dissolved.

The Sutras, Simply

2.1. The Union in Action is intense discipline,
introspection, and surrender to the Whole.

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः

tapaḥ svādhyāya iśvara-praṇidhānāni kriyāyogaḥ

2.2. The aim is to cultivate contemplation
and alleviate afflictions.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च
samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca

2.3. Afflictions are ignorance, ego,
attachment, aversion and fear of death.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः
avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśāḥ

2.4. Ignorance is the field
where their afflictions grow,
whether latent, attenuated,
intermittent, or active.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्
avidyā-kṣetram-uttareṣā
prasupta-tanu-vicchinna-udārāṇām

2.5. Ignorance is to perceive as eternal,
pure, pleasant and self that which is impermanent,
impure, painful and non-self.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या
anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā

2.6. The sense of self is the apparent identity
properties of the seer and what he sees.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता
dṛg-darśana-śaktyor-ekātmatevāsmitā

2.7. Attachment is based on pleasure.

सुखानुशयी रागः
sukhānuśayī rāgaḥ

2.8. Aversion is based on suffering.

दुःखानुशयी द्वेषः
duḥkhānuśayī dveṣaḥ

2.9. The fear of dying is also deeply rooted
in the one who has knowledge,
driven by an innate impulse.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः
sva-rasa-vāhī viduṣo'pi tathārūḍho'bhiniveśaḥ

2.10. These latent afflictions
can be abandoned
by their dissolution into Unity.

ते प्रतिप्रसवहेयाः सूक्ष्माः
te pratiprasava-heyāḥ sūkṣmāḥ

2.11. Their fluctuations (those of afflictions)
can be eliminated through deep meditation.

ध्यानहेयास्तद्वृत्तयः
dhyāna-heyās-tad-vṛttayaḥ

2.12. The karma reservoir,
rooted in afflictions,
produces immediate or future results.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः
kleśa-mūlaḥ karmāśayo dṛṣṭādṛṣṭa-janma-vedanīyaḥ

2.13. As long as these roots exist,
these fruits are the castes,
life and experience.
(pleasure and suffering)

सति मूले तद्विपाको जात्यायुर्भोगाः
sati-mūle tad-vipāko jāty-āyur-bhogāḥ

2.14. These fruits are bliss or pain
according to their good or bad cause.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्
te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt

2.15. For the discerner, all is indeed suffering,

because of transformations and afflictions,
residual printing and the dissimilarity
of the functions of the gunas.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः
pariṇāmatāpasaṃskāraduḥkhair guṇavṛttivirodhāc
ca duḥkham eva sarvaṃ

2.16. The promised suffering can always be avoided.

हेयं दुःखम् अनागतम्
heyaṃ duḥkham anāgatam

2.17. The seer's attachment to what he sees
is the cause of what can be avoided

द्रष्टृदृश्ययोः संयोगो हेयहेतुः
draṣṭṛdṛśyayoḥ saṃyogo

2.18. What is seen,
shaped by the way the gunas express themselves,
relies on the elements and senses of the seer,
and serves as a field of experience leading to liberation.

प्रकाशक्रियास्थितिशीलं भूतेद्रियात्मकं
भोगापवर्गार्थं दृश्यम्
prakāśakriyāsthitiśīlaṃ bhūtendriyātmakaṃ
bhogāpavargārthaṃ dṛśyam

2.19. The expressions of the gunas unfold

at the gross, subtle, causal and unmanifested levels.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि
viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi

2.20. The true self, though pure,
sees the world
through the impressions of the mind.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः
draṣṭā dṛśimātraḥ śuddho'pi

2.21. Vision exists for the soul.

तदर्थ एव दृश्यस्यात्मा
tadartha eva dṛśyasyātmā

2.22. For the realized, the illusion of the seen is dissolved,
although not dissolved for others who perceive it.

कृतार्थं प्रति नष्टम् अप्यनष्टं तदन्यसाधारणत्वात्
kṛtārthaṃ prati naṣṭam apyanaṣṭaṃ tadanyasādhāraṇatvāt

2.23. The conjunction between the seen and the seer
is the means of realizing their distinct nature.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः
sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ

2.24. Its cause is non-knowledge.

तस्य हेतुरविद्या
tasya hetur avidyā

2.25. When ignorance ceases,
the illusory relationship vanishes,
this is the cessation, the freedom of the seer.

तदभावात्संयोगाभावो हानः तद्दृशेः कैवल्यम्
tad-abhāvāt-saṃyogābhāvo-hānaḥ-tad-dṛśeḥ-kaivalyam

2.26. Unshakeable discriminative knowledge
is the means to the cessation of ignorance.

विवेकख्यातिरविप्लवा हानोपायः
viveka-khyātir-aviplavā-hānopāya

2.27. The seer's consciousness
reaches the ultimate state in seven steps.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा
tasya saptadhā prāntabhūmiḥ prajñā

2.28. Through the practice of the seven stages of yoga,
impurities dissolve, igniting the light of knowledge (jyoti)
up to the discriminative vision (true sight).

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः
yogāṅgānuṣṭhānād aśuddhikṣaye

jñānadīptir āvivekakhyāteḥ

2.29. The eight stages are mastery, observance,
posture, breath extension, sense withdrawal,
concentration, meditation, and Unity.

यमनियमासनप्राणायामप्रत्याहारधारणध्यानसमाध्यष्टावङ्गानि
yama-niyama-āsana-prāṇāyāma
pratyāhāra-dhāraṇā-dhyāna-samādhi-aṣṭau-aṅgāni

2.30. Gentleness, truthfulness, integrity,
temperance, selflessness
are the duties that must be respected
(towards others).

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहायमाः
ahiṃsā-satyāsteya-brahmacarya-aparigrahā-yamāḥ

2.31. These rules must be observed
without condition of birth (caste),
place, time and conventions.
That's the big rule.

एते जातिदेशकालसमयानवच्छिन्नाः
सार्वभौमामहाव्रतम्
ete jāti-deśa-kāla-samaya-anavacchinnāḥ
sārvabhaumā-mahāvratam

2.32. Duties towards oneself are
purity, inner peace, discipline,

inner knowledge,
and meditation on the Lord.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः
śauca-santoṣa-tapaḥ
svādhyāya-īśvarapraṇidhānāni-niyamāḥ

2.33. When concepts get in the way,
the antidote is meditation.

वितर्कबाधने प्रतिपक्षभावनम्
vitarka-bādhane pratipakṣa-bhāvanam

2.34. Disturbing thoughts,
such as violence and the like,
intentionally carried out,
indirectly provoked or accepted,
born of greed, anger or delusion,
weak, moderate or intense,
endlessly engender the infinite fruits
of suffering and ignorance;
practice is the remedy.

वितर्काहिंसादयः कृतकारितानुमोदिता
लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्
vitarkāhiṃsādayaḥ kṛtakāritānumoditā
lobhakrodhamohapūrvakā mṛdumadhyādhimātrā
duḥkhājñānānantaphalā iti pratipakṣabhāvanam

2.35. Hostility disappears around the one

who stands firm in nonviolence.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः
ahiṃsā-pratiṣṭhāyāṃ tat-sannidhau

2.36. The fruits of acts
of those who stand firm in the truth
depend on the truth.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्
satya-pratiṣṭhāyāṃ kriyā-phalāśrayatvam

2.37. For one who is firm in non-possession,
all the jewels present themselves.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्
asteya-pratiṣṭhāyāṃ sarva-ratna-upasthānam

2.38. In the stability of a virtuous life,
energy is obtained

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः
brahmacarya-pratiṣṭhāyāṃ

2.39. With constant detachment,
comes the full understanding
of the reason for birth.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः
aparigraha-sthairye

2.40. Through purity, a distancing from one's own body arises,
along with the cessation of intimate contact with others.

शौचात्स्वाङ्गजुगुप्सापरैरसंनसर्गः
śaucāt svāṅga-jugupsā parair-asaṃsargaḥ

2.41. Thus, the revelation of perfection,
a joyful consciousness,
concentration and mastery of the senses,
give multiple abilities to perceive the true self.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च
sattva-śuddhi-saumanasyaikāgryendriya-
jayātma-darśana-yogyatvāni ca

2.42. Satisfaction is
the unequalled fulfillment of happiness.

सन्तोषादनुत्तमः सुखलाभः
santoṣād-anuttamaḥ-sukha-lābha

2.43. Through self-discipline, impurities are erased,
and the body and senses reach their fulfillment.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः
kāyendriya-siddhir-aśuddhi-kṣayāt-tapasa

2.44. The study of the self leads to fusion

with the desired divine light.

स्वाध्यायादीष्टदेवतासम्प्रयोगः
svādhyāyād

2.45. Through devotion to the Lord,
the meditator achieves samādhi.

समाधिसिद्धिरीश्वरप्रणिधानात्
samādhisiddhir īśvarapraṇidhānāt

2.46. The posture is stable and pleasant.

स्थिरसुखमासनम्
sthirasukham āsanam

2.47. Through the relaxation of effort and absorption into the bliss of the infinite, the posture becomes anchored.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्
prayatna-śaithilya-ananta-samāpattibhyām

2.48. As a result, objections no longer have any impact.

ततोद्वन्द्वानभिघातः
tato dvandvānabhighātaḥ

2.49. With this established, breathing is free,
as interrupting the effort of breathing in and out.

तस्मिन्सतिश्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः
tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ

2.50. That established, breathing,
whether coming out or going in, spreads freely,
observed over space and time
with conscious attention,
becoming long and subtle.

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसङ्ख्याभिः
परिदृष्टः दीर्घसूक्ष्मः
bāhya-ābhyantara-stambha-vṛttiḥ
deśa-kāla-saṅkhyābhiḥ paridṛṣṭaḥ dīrgha-sūkṣmaḥ

2.51. Fourthly, the
transcending the idea of inside and outside

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः
bāhya-ābhyantara-viṣaya-ākṣepī

2.52. Then the veil hiding the divine light is lifted.

ततः क्षीयते प्रकाशावरणम्
tataḥ kṣīyate prakāśāvaraṇam

2.53. Then the mind becomes capable of concentration

धारणासु च योग्यता मनसः
dhāraṇāsu ca yogyatā

2.54. When the senses,
detached from their natural objects of attraction,
reflect the essence of consciousness,
is withdrawal, the return to Unity.

Or

Pratyahara is the withdrawal of the senses from their objects,
as if the mind were following its own nature.

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः
svaviṣayāsamprayoge cittasvarūpānukāra
ivendriyāṇāṃ

2.55. The result is total mastery of the senses.

ततः परमा वश्यतेन्द्रियाणाम्
tataḥ paramā vaśyatendriyāṇām

With Grammar and Commentaries

2.1. The Union in Action is intense discipline,
introspection, and surrender to the Whole.

तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः
tapaḥ svādhyāya iśvara-praṇidhānāni kriyāyogaḥ

तपः, tapaḥ – intense discipline (tapas, intense effort or spiritual heat, derived from the root tap, "to burn," meaning discipline).

स्वाध्याय, svādhyāya – introspection (sva, self + adhyāya, study or reading; here, inner reflection on the self).

ईश्वर, īśvara – the Whole (īśvara, divine principle or supreme consciousness, often translated as "Lord" in an abstract sense in yoga).

प्रणिधानानि, praṇidhānāni – surrender (praṇidhāna, act of consecration or offering to the divine, neuter plural).

क्रियायोगः, kriyāyogaḥ – the Union in Action (kriyā, action + yoga, union; yoga of action, a spiritual practice integrating discipline, study, and surrender, masculine nominative).

This sutra offers a practical path to purify the mind, reduce mental obstacles, and achieve the state of yoga, defined as the cessation of mental fluctuations (yogas citta-vṛtti-nirodhaḥ, sutra 1.2).

The translation "The Union in Action is intense discipline, introspection, and surrender to the All" grounds this sutra in the philosophical traditions of the Upanishads and the Bhagavad Gita, where conscious action (kriyā), selfless service (Karma Yoga), and an attitude of non-action (akin to Taoist wuwei) lead to spiritual union.

It avoids presenting kriyāyogaḥ as a distinct school, such as the later modernized Kriya Yoga."The Union in Action" for kriyāyogaḥ: The term kriyāyogaḥ combines kriyā ("action," from kṛ, "to do") and yogaḥ ("union," from yuj, "to join"). "The Union in Action" conveys that conscious practices—discipline (tapaḥ),

introspection (svādhyāya), and surrender to the Whole (īśvara-praṇidhānāni)—lead to unity with supreme consciousness.This perspective echoes the Karma Yoga of the Bhagavad Gita, where actions are offered without attachment to outcomes (Gita 2.47), and is rooted in the Upanishads, where sacred action reveals the unity of the Self (ātman) with the Whole (Brahman).

Universal Relevance: By rejecting the notion of a formalized "Kriya Yoga," this translation highlights timeless Vedic wisdom: every action, guided by discipline, introspection, and surrender to the All, becomes an offering to the universe, akin to Taoist wuwei. For the reader, this sutra invites transforming every act into a path toward spiritual harmony.

2.2. The aim is to cultivate contemplation
and alleviate afflictions.

समाधिभावनार्थः क्लेशतनूकरणार्थश्च
samādhi-bhāvanārthaḥ kleśa-tanū-karaṇārthaś ca

समाधि, samādhi - contemplation (samādhi, state of union or complete absorption, for the highest).

भावना, bhāvanā - deepening (bhāvanā, act of cultivating or bringing forth).

अर्थः, arthaḥ - goal (artha, objective or purpose, masculine nominative).

क्लेश, kleśa - afflictions (kleśa, causes of suffering, here in the implied plural).

तनू, tanū - attenuation (tanū, reduction or thinning).

करण, karaṇa - production (karaṇa, act of making or producing).

अर्थः, arthaḥ - goal (artha, objective or purpose, masculine nominative).

च, ca - and (ca, additive conjunction).

The sūtra 2.2 directly follows 2.1, where kriyāyogaḥ (union in action) is introduced as a practical method. It specifies the two aims of this path: to cultivate samādhi (the state of absorption or contemplation) and to reduce kleśa

(afflictions, root causes of suffering).

In the context of the Sādhana-pāda, which details the means to yoga, 2.2 explains why kriyāyogaḥ is practiced: to purify the spirit of obstacles (kleśa such as ignorance or attachment) and deepen the experience of inner unity (samādhi).

The word-for-word translation ("contemplation cultivation goal afflictions attenuation production goal and") is abstract and fragmentary; the english version ("The aim is to cultivate contemplation and alleviate afflictions. "), chosen as definitive, adds "est" and adjusts the order for clarity, while remaining literal. In a monistic reading, samādhi is not a separate dualistic state, but a recognition of original Unity, where the soul (ātman) merges into the whole.

The kleśa are attenuated not to isolate, but to dissolve illusions of separation, in harmony with nonaction: these practices do not seek an external result, but express a unity already present.

There are several degrees of samādhi, often classified into seven levels according to some traditions, with distinctions such as sabīja (seeded) and nirbīja (seedless), detailed in the first chapter (e.g. 1.17-1.18, 1.51). In 2.2, samādhi probably designates an initial state cultivated by kriyāyogaḥ, potentially sabīja, which evolves towards total unity (nirbīja) as the kleśa fade away.

These degrees are not separate stages, but a progression towards the complete dissolution of duality, culminating in fusion with Unity.

2.3. Afflictions are ignorance, ego,
attachment, aversion and fear of death.

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः
avidyāsmitā-rāga-dveṣābhiniveśāḥ kleśāḥ

अविद्या, avidyā - ignorance (avidyā, non-knowledge or misunderstanding).

अस्मिता, asmitā - ego (asmitā, feeling of "I" or misidentification).

राग, rāga - attachment (rāga, desire or attraction).

द्वेष, dveṣa - aversion (dveṣa, repulsion or rejection).

अभिनिवेशाः, abhiniveśāḥ - "fear of death" (abhiniveśa, attachment to life or fear of dying, masculine plural noun).

क्लेशाः, kleśāḥ - afflictions (kleśa, causes of suffering, masculine plural noun).

The sūtra 2.3 follows 2.2, which establishes that kriyāyogaḥ aims to alleviate kleśa. It lists these afflictions: avidyā (ignorance), asmitā (ego), rāga (attachment), dveṣa (aversion), and abhiniveśa (fear of death).

In the context of Sādhana-pāda, these five kleśa are the roots of the mental obstacles that kriyāyogaḥ seeks to dissolve, extending the idea of purification introduced in 2.1-2.2.

The meaning is to identify the fundamental causes that maintain illusory separation, preventing yogic unity. The word-for-word translation ("ignorance ego attachment aversion fear-of-death afflictions") is a rough list; the english version (" Afflictions are ignorance, ego, attachment, aversion and fear of death.") adds "are" and articles for english fluency.

In a monistic reading, these kleśa are not permanent entities, but temporary veils over the original Unity. Ignorance (avidyā) is the misunderstanding of duality, ego (asmitā) the illusory identification with "I", attachment (rāga) and aversion (dveṣa) reactions to perceived pleasures and pains, and fear of death (abhiniveśa) a resistance to dissolution into Unity. Their attenuation by kriyāyogaḥ reveals the unity already present.

2.4. Ignorance is the field
where their afflictions grow,
whether latent, attenuated,
intermittent, or active.

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम्
avidyā-kṣetram-uttareṣā
prasupta-tanu-vicchinna-udārāṇām

अविद्या, avidyā - ignorance (non-knowledge or misunderstanding).

क्षेत्रम्, kṣetram - field (domain or foundation, neuter nominative).

उत्तरेषाम्, uttareṣām - "of the following" (following or subsequent, masculine genitive plural). This word refers to the afflictions listed in the previous sutra. It is therefore not translated, as it could suggest reference to other afflictions not listed in 2.3.

प्रसुप्त, prasupta - latent (latent or slumbering).

तनु, tanu - attenuated (weakened or thin).

विच्छिन्न, vicchinna - discontinuous (cut or intermittent).

उदाराणाम्, udārāṇām - active (udāra, fully expressed or eminent, masculine plural genitive).

The sūtra 2.4 positions avidyā (ignorance) as the "field" or root of other afflictions, which can be latent (prasupta), attenuated (tanu), discontinuous (vicchinna), or active (udāra). A "latent" affliction remains dormant, less prominent, but can be awakened; "attenuated", it weakens; "discontinuous", it fluctuates; "active", it dominates. In a monistic reading, avidyā is the fundamental illusion of separation, engendering the other kleśa as temporary veils, whose dissolution reveals Unity.

2.5. Ignorance is to perceive as eternal,
pure, pleasant and self that which is impermanent,
impure, painful and non-self.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या
anityāśuci-duḥkhānātmasu nitya-śuci-sukhātma-khyātir avidyā

अनित्य, anitya - impermanent (anitya, not eternal or transient).

अशुचि, aśuci - impure (aśuci, not pure or defiled).

दुःख, duḥkha - painful (duḥkha, suffering or discomfort).

अनात्मसु, anātmasu - "non-self" (anātman, that which is not the soul, neuter plural locative).

नित्य, nitya - eternal (nitya, permanent or constant).

शुचि, śuci - pure (śuci, clean or holy).

सुख, sukha - pleasant (sukha, happiness or ease).

आत्म, ātma - self (ātma, soul or essence, here as compound base).

ख्यातिः, khyātiḥ - perception (khyāti, knowledge or vision, feminine nominative).

अविद्या, avidyā - ignorance (avidyā, unknowing or misunderstanding, feminine nominative).

The sūtra 2.5 defines avidyā (ignorance), previously presented as the "field" of the other kleśa. It describes ignorance as misperception (khyāti), confusing what is impermanent (anitya), impure (aśuci), painful (duḥkha) and non-self (anātman)

with what is eternal (nitya), pure (śuci), pleasant (sukha) and self (ātman).

In the Sādhana-pāda, this explains why avidyā is the root of afflictions: it inverts reality, maintaining the illusion of separation that kriyāyogaḥ aims to dissolve. The word-for-word translation ("impermanent impure painful non-self eternal pure pleasing self perception ignorance") is abstract; the english version (" Ignorance is to perceive as eternal, pure, pleasant and self that which is impermanent, impure, painful and non-self. ") adjusts for fluidity and clarity.

In a monistic reading, avidyā is the fundamental misunderstanding that veils Unity: mistaking the transient (body, world) for the eternal, the non-self (ego, matter) for the soul (ātman), is to distance oneself from the one reality. This inversion feeds the other kleśa, whose states (latent, attenuated, etc.) depend on this root. quoting the Dhammapada, brings this erroneous vision closer to Buddhist suffering, contrasting it with right awareness leading to bliss, distinct from ultimate awakening (nirvikalpa-samādhi).

In the Dhammapada, a compilation of sayings attributed to Buddha Siddhartha, it says something similar to this Sutra: "316. Ashamed without reason to be ashamed, and without shame when they should be ashamed, those who have the wrong view of things know the suffering of the unhappy state. 317 Worried about danger when there is nothing to fear and fearless when there is danger, those with a mistaken view of things experience the suffering of the unhappy state. 318. Imagining error when it is absent and not seeing error when it is present, those with an erroneous view of things know the suffering of the unhappy state. 319. However, aware that an error is an error and that a correct thing is correct, those with a correct view of things experience the bliss of fulfilled dharma."

2.6. The sense of self is the apparent identity properties of the seer and what he sees.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता

dṛg-darśana-śaktyor-ekātmatevāsmitā

दृक्, dṛk - seer (dṛś, one who sees, neutral: false self or deep self depending on state).

दर्शन, darśana - "what he sees" (darśana, perception or perceived object).

शक्त्योः, śaktyoḥ - "properties" (śakti, power or capacity, feminine duel locative).

एकात्मता, ekātmata - identity (here as unity or apparent fusion, feminine nominative).
इव, iva - "as if" (iva, appearance or likeness).

अस्मिता, asmitā - "sense of self" (asmitā, sense of "I", here illusory).

The sūtra 2.6 defines asmitā as an illusion (iva) born of the apparent "identity" (ekātmata) of the "properties" (śaktyoḥ) of the "seer" (dṛk) and "what he sees" (darśana). "Sense of self" for asmitā reflects a perception of "I" that depends on the state of consciousness: illusory under ignorance (avidyā), or real in the ātman.

In the Sādhana-pāda, this shows how the kleśa emerge, dissolved by kriyāyogaḥ. In a monistic reading, this "sense of self" is an appearance (iva) where the seer and what he sees seem identical, veiling the real Unity. "Identity" for ekātmata translates precisely this illusory fusion, responding to reflection on dṛk as neutral (neither strictly "pure consciousness" nor "false-self").

2.7. Attachment is based on pleasure.

सुखानुशयी रागः
sukhānuśayī rāgaḥ

सुख, sukha - pleasure (sukha, happiness or ease).

अनुशयी, anuśayī - "resting on" (anuśayin, residing in or following, masculine

nominative).

रागः, rāgaḥ - attachment (rāga, desire or attraction, masculine nominative).

The sūtra 2.7 follows the definition of the kleśa, introducing rāga (attachment) as the third affliction after avidyā (ignorance) and asmitā (sense of self). He describes rāga as dependent on pleasure (sukha), an illusion implicit in the context of the kleśa, which links the mind to sensory experience.

In the Sādhana-pāda, this illustrates how afflictions arise from misperceptions, dissolved by kriyāyogaḥ to reveal Unity. The word-for-word translation (pleasure-which-rests-on-attachment) is adjusted to Attachment-rests-on-pleasure for clarity and fluidity, true to anuśayī (which resides in). In a monistic reading, rāga has no reality of its own; it rests on sukha, a temporary veil over the ātman, corrected by practice. The choice of "rests on" precisely reflects this dependence without presuming strong causality.

2.8. Aversion is based on suffering.

दुःखानुशयी द्वेषः
duḥkhānuśayī dveṣaḥ

दुःख, duḥkha - suffering (duḥkha, pain or discomfort).

अनुशयी, anuśayī - "resting on" (anuśayin, residing in or following, masculine nominative).

द्वेषः, dveṣaḥ - aversion (dveṣa, repulsion or hatred, masculine noun).

The sūtra 2.8 follows 2.7, introducing dveṣa (aversion) as the fourth kleśa after rāga (attachment). He describes dveṣa as dependent on suffering (duḥkha), an illusion implicit in the kleśa, which links the mind to negative experience, mirroring rāga linked to pleasure.

In the Sādhana-pāda, this illustrates how afflictions arise from the illusory pleasure/suffering duality, dissolved by kriyāyogaḥ to reveal Unity. The word-for-word translation (suffering that-rests-on-aversion) is adjusted to Aversion rests on suffering for clarity and fluidity, true to anuśayī (that resides in). In a monistic reading, dveṣa has no reality of its own; it rests on duḥkha, a temporary veil over the ātman, corrected by practice.

The choice of "relies on" maintains consistency with 2.7 (Attachment relies on pleasure) and accurately reflects this dependence.

2.9. The fear of dying is also deeply rooted
in the one who has knowledge,
driven by an innate impulse.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः
sva-rasa-vāhī viduṣo'pi tathārūḍho'bhiniveśaḥ

स्व, sva - own (sva, self or intrinsic).

रस, rasa - current (rasa, flow or essence).

वाही, vāhī - "that carries" (vāhin, that leads, masculine nominative).

विदुषः, viduṣaḥ - "in one who knows" (vidvas, learned, masculine genitive).

अपि, api - same (api, also).

तथा, tathā - thus (tathā, in this way).

रूढः, rūḍhaḥ - rooted (rūḍha, anchored, masculine nominative).

अभिनिवेशः, abhiniveśaḥ - "fear of dying" (abhiniveśa, fear of death, masculine

nominative).

The sūtra 2.9 concludes the five kleśa, describing abhiniveśa (fear of dying) as an innate impulse (sva-rasa-vāhī), ingrained (rūḍhaḥ) even (api) in the scholar (viduṣaḥ).

In the Sādhana-pāda, this shows the universality of afflictions, persistent until dissolved by kriyāyogaḥ. The word-for-word translation is adjusted to "the fear of dying is also rooted in one who has knowledge, carried by an innate impulse". This fear inhabits all, ignorant as well as learned, including the one who possesses vijnāna (knowledge revealed via dhyāna and samādhi).

In a monistic reading, abhiniveśa is an instinctive illusion, veiling Unity (ātman) until its complete realization. The choice of "he who has knowledge" clarifies this nuance, and "innate impulse" poetically translates sva-rasa-vāhī.

2.10. These latent afflictions
can be abandoned
by their dissolution into Unity.
ते प्रतिप्रसवहेयाः सूक्ष्माः

te pratiprasava-heyāḥ sūkṣmāḥ

ते, te - "these afflictions" (tad, the kleśa, masculine plural nominative).

प्रतिप्रसव, pratiprasava - dissolution (return to origin, here in Unity).

हेयाः, heyāḥ - "can be abandoned" (heya, to be eliminated, masculine plural nominative).

सूक्ष्माः, sūkṣmāḥ - "in a latent state" (sūkṣma, subtle or unmanifest, masculine plural nominative).

The sūtra 2.10 follows the list of kleśa (2.3-2.9: ignorance, sense of self, attachment, aversion, fear of dying), explaining their elimination in their latent form (sūkṣmāḥ), before they fully manifest (cf. 2.4: prasupta).

Pratiprasava refers to their dissolution, classically in their apparent cause (avidyā), but in a monistic reading, in Unity (ātman), where they vanish as substanceless illusions.

In the Sādhana-pāda, this is part of kriyāyogaḥ (2.1-2.2), aimed at purifying the mind to attain samādhi. The word-for-word translation, corrected to (These afflictions dissolution to abandon in the latent state) , accurately reflects the Sanskrit, and the english version.

2.11. Their fluctuations (those of afflictions)
can be eliminated through deep meditation.

ध्यानहेयास्तद्वृत्तयः
dhyāna-heyās-tad-vṛttayaḥ

ध्यान, dhyāna - "deep meditation" (dhyāna, sustained concentration, neuter nominative).

हेयाः, heyāḥ - "can be eliminated" (heya, to give up, feminine plural nominative).

तद्, tad - their (tad, referring to kleśa, genitive plural).

वृत्तयः, vṛttayaḥ - fluctuations (vṛtti, mental modifications, feminine plural noun).

The sūtra 2.11 follows 2.10 (dissolution of latent kleśa), addressing their manifest fluctuations (vṛttayaḥ, cf. 2.4: udāra). Dhyāna (deep meditation) is the means of eliminating them (heyāḥ) from the first plane of consciousness, preparing the mind for samādhi (3.3), which represents a deeper state.

In the Sādhana-pāda, this fits into kriyāyogaḥ (2.1-2.2), aimed at the gradual cessation of vṛtti (1.2: yogaś citta-vṛtti-nirodhaḥ). The word-for-word translation (meditation-deep to-eliminate-their-fluctuations) is adjusted to "Their fluctuations (those of the klesa) can be eliminated by deep meditation" for clarity and fluidity.

In a monistic reading, the vṛtti of kleśa (ignorance, attachment, etc.) are illusions veiling Unity (ātman); dhyāna eliminates them from the first plane of consciousness, preventing suffering (duḥkha). This nuance clarifies that dhyāna pushes disturbances to the second plane, their final dissolution occurring in samādhi.

2.12. The karma reservoir,
rooted in afflictions,
produces immediate or future results.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः
kleśa-mūlaḥ karmāśayo dṛṣṭādṛṣṭa-janma-vedanīyaḥ

क्लेश, kleśa - afflictions (kleśa, causes of suffering, masculine nominative).

मूलः, mūlaḥ - rooted (mūla, roots or source, masculine nominative).

कर्माशयः, karmāśayaḥ - "reservoir of karma" (karma-āśaya, stock depository, masculine nominative).

दृष्ट, dṛṣṭa - immediate (dṛṣṭa, seen, produced now).

अदृष्ट, adṛṣṭa - "coming soon" (adṛṣṭa, not seen, produced later).

जन्म, janma - results (janman, what is produced, neuter noun).

वेदनीयः, vedanīyaḥ - "to experience" (vedanīya, to feel, masculine nominative).

The sūtra 2.12 establishes the link between kleśa (afflictions) and karmāśaya (karma reservoir). Kleśa-mūlaḥ indicates that afflictions (2.3-2.9: ignorance, sense of self, attachment, aversion, fear of dying) are the source (mūlaḥ) of karmāśayaḥ, the latent repository of past actions.

Dṛṣṭādṛṣṭa-janma-vedanīyaḥ specifies that this reservoir produces (janma, results) felt effects (vedanīyaḥ) either immediately (dṛṣṭa, seen now) or yet to come (adṛṣṭa, not yet seen).

Unlike Vyāsa's interpretation, which links dṛṣṭa to "this life" and adṛṣṭa to "other lives" in a transmigrationist vision, this translation adopts an intra-life temporal reading: results are immediate (present) or deferred (future), without presuming reincarnations.

Janma (results) is etymologically "what is produced" (from jan, to be born/produce), and dṛṣṭa/adṛṣṭa (seen/unseen) reflects their state of actualization, freeing themselves from the "Vaysianic straitjacket". The word-for-word translation is adjusted to "The reservoir of karma, rooted in afflictions, produces immediate or future results", for clarity and fluidity in line with Sanskrit and your intention.

The sūtra 2.12 marks a transition in the Sādhana-pāda, linking the kleśa (2.3-2.9) to the karmāśaya, whose results (janma) are expressed in time (dṛṣṭa, immediate; adṛṣṭa, coming). In a monistic reading, the kleśa are illusions veiling Unity (ātman); the karmāśaya, rooted in these illusions, produces temporary results within this existence.

This translation rejects Vyāsa's transmigrationist vision, where karma would bear the fruits of past incarnations to new lives. Each manifestation is a new expression of Unity, with immediate or deferred results in this life. The kleśa, causes of suffering, are identical to duḥkha, Buddha's first noble truth, reinforcing their universal role as origins of painful experience, dissolved in the

realization of the ātman.

2.13. As long as these roots exist,
these fruits are the castes,
life and experience.
(pleasure and suffering)

सति मूले तद्विपाको जात्यायुर्भोगाः
sati-mūle tad-vipāko jāty-āyur-bhogāḥ

सति, sati - existing (sat, being, locative absolute neutral).

मूले, mūle - roots (mūla, source, locative singular neuter).

तद्, tad - these (tad, referring to karmāśaya or kleśa, nominative singular, agreement with vipākaḥ).

विपाकः, vipākaḥ - fruit (vipāka, result, nominative singular masculine).

जाति, jāti - "castes" (jāti, that which is born, caste or social condition, feminine plural noun).

आयुः, āyuḥ - "length of life" (āyus, length of life, neuter plural nominative).

भोगाः, bhogāḥ - "what is experienced" (pleasure and suffering) (bhoga, what is felt, masculine plural nominative).

The sūtra 2.13 details the fruits (vipākaḥ) of the karmāśaya (2.12) as long as its roots (mūle, the kleśa) persist (sati). Tad ("these") links these fruits to the karmāśaya or kleśa, specifying their origin. These fruits are: jāti (castes, social conditions born of karma), āyuḥ (life span, length of existence), and bhogāḥ (what is experienced, experiences felt as pleasure and suffering).

"Castes" for jāti reflects its etymological meaning (jan + -ti, "that which is born") from a social perspective (e.g. brahmin, kṣatriya). "Life span" for āyuḥ directly translates āyus (longevity), with the plural (āyur) simplified to singular for fluidity. "What is experienced (pleasure and suffering)" for bhogāḥ clarifies bhuj (to feel) with sukha and duḥkha, enriching the translation while remaining faithful to the plain text.

The sūtra 2.13 specifies the effects of the karmāśaya (2.12), rooted in the kleśa (2.3-2.9: ignorance, sense of self, attachment, aversion, fear of dying). As long as these roots persist, these fruits (tad-vipākaḥ) manifest: jāti (castes), āyuḥ (lifespan), and bhogāḥ (what is experienced, pleasure and suffering).

In a monistic reading, the kleśa are illusions veiling Unity (ātman); these fruits - castes (social conditions as brahman or śūdra), lifespan (length of existence), and what is experienced (experiences of pleasure and suffering) - are temporary manifestations in this existence, without implying a transmigrationist cycle.

"Castes" interprets karma as influencing social status in this life, "life span", its length, and "what is experienced (pleasure and suffering)" its experiences, supporting the idea of "reset" where each manifestation is a new expression of Unity, not an inter-life inheritance. This verse links the kleśa to duḥkha, the Buddha's first noble truth, emphasizing their role as universal causes of suffering, dissolved in the ātman.

2.14. These fruits are bliss or pain
according to their good or bad cause.

ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात्
te hlāda-paritāpa-phalāḥ puṇyāpuṇya-hetutvāt

ते, te - these (tad, referring to the fruits of 2.13, masculine plural nominative).

ह्लाद, hlāda - bliss (hlāda, joy or pleasure, masculine singular nominative).

परिताप, paritāpa - pain (paritāpa, affliction or suffering, masculine singular nominative).

फलाः, phalāḥ - fruit (phala, results, masculine plural nominative).

पुण्य, puṇya - good (puṇya, meritorious, neuter singular nominative).

अपुण्य, apuṇya - bad (apuṇya, not meritorious, nominative singular neuter).

हेतुत्वात्, hetutvāt - "according to cause" (hetutva, state of cause, neuter singular ablative).

The sūtra 2.14 qualifies the fruits (phalāḥ) of the karmāśaya introduced in 2.13 (castes, lifespan, lived). Te ("these") explicitly refers to these fruits (tad-vipākaḥ, 2.13). They are hlāda (bliss) or paritāpa (pain) depending on their cause (hetutvāt), qualified as puṇya (good, meritorious) or apuṇya (bad, unmeritorious).

The ablative hetutvāt ("because of the cause") establishes a direct causal relationship between past actions (hetu, implicit in the karmāśaya) and their results. These fruits are bliss or pain according to their good or bad cause, true to the plain text. "Cause" for hetutvāt is etymologically accurate (hetu = cause, reason).

The sūtra 2.14 completes 2.13 by explaining the quality of the fruits of the karmāśaya (2.12), rooted in the kleśa (2.3-2.9: ignorance, sense of self, attachment, aversion, fear of dying). These fruits (te phalāḥ: castes, lifespan, experience) are hlāda (bliss) or paritāpa (pain) depending on their cause: puṇya (meritorious actions) or apuṇya (unmeritorious actions).

In a monistic reading, kleśa are illusions veiling Unity (ātman); these fruits, determined by causes in this existence, are temporary, without implying samsara, as in the Sāṃkhya (despite its neuter gender).

"Bliss or pain" is equivalent to sukha and duḥkha. Here, kleśa are linked to duḥkha (Buddha's first noble truth), emphasizing their role in suffering, dissolved in the realization of the ātman. This interpretation supports the idea of "reset": fruits are experienced here and now, not inherited from past lives.

2.15. For the discerner, all is indeed suffering,
because of transformations and afflictions,
residual printing and the dissimilarity
of the functions of the gunas.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः
pariṇāmatāpasaṃskāraduḥkhair guṇavṛttivirodhāc
ca duḥkham eva sarvaṃ

परिणाम, pariṇāma - transformation (masculine noun, derived from pariṇamati, to transform, evolve, here change of experience related to saṃskāras, not guṇas).

ताप, tāpa - affliction (masculine noun, from tapati, to burn, to cause pain).

संस्कार, saṃskāra - residual impressions (masculine noun, from saṃskaroti, prepare, condition, traces of past incarnations).

दुःखैः, duḥkhaiḥ - by sufferings (plural instrument of duḥkha, suffering, pain).

गुण, guṇa - qualities (masculine noun, here the three guṇas: sattva, rajas, tamas, fixed at birth).

वृत्ति, vṛtti - , fluctuations, functions (feminine noun, from vartate, turn, manifest, here roles of guṇas: clarity, energy, inertia).

विरोधात्, virodhāt - due to dissimilarity (ablative of virodha, here difference or dissimilarity, not conflicting opposition).

च, ca - and (conjunction, and, too).

दुःखम्, duḥkham - suffering (neuter noun, nominative singular of duḥkha).

एव, eva - indeed (emphatic particle, precisely, only).

सर्वम्, sarvam - all (neuter pronoun, nominative singular of sarva, all, whole).

विवेकिनः, vivekinaḥ - for one who discerns (masculine dative of vivekin, one who has discernment, from viveka, discrimination).

This translation proposes a monistic reading of sūtra 2.15, departing from classical dualistic interpretations, such as those influenced by the Sāṃkhya and Vyāsa's commentaries, which insist on an eternal separation between puruṣa (consciousness) and prakṛti (matter).

She favors unusual meanings for certain terms, which are nonetheless linguistically valid, in order to emphasize that suffering is a temporary experience linked to incarnation, resolved in a fusion with original unity (kaivalya), rather than a dualistic isolation.

Pariṇāma (transformation): contrary to the dualistic interpretation where pariṇāma designates the autonomous transformations of the prakṛti under the action of the guṇas, this term is here understood as a change of experience or of the mind, driven by the saṃskāras (impressions), and not by the guṇas themselves, considered fixed. This meaning, less common but derivable from pariṇamati ("to evolve"), rejects the idea of an independent materiality, making transformation illusory and subjective, in keeping with a monistic vision.

Saṃskāra (residual impressions): in dualistic dogma, saṃskāras are conditionings of the prakṛti that veil the puruṣa, held in ontological separation. Here, "residual impressions" evokes the traces of past incarnations in the saṃsāra, a nuance that presents them as temporary residues, dissolved in the final unity, rather than as

permanent obstacles to isolated consciousness.

Vṛtti (functions): Usually translated as "fluctuations" in the Yogasūtras (e.g. 1.2), vṛtti is seen in dualism as movements of the prakṛti or mind to be suppressed to release the puruṣa. This choice of "functions" - a meaning attested outside yogic contexts, as in the Nyāya for "activity" or "role" - assigns static roles to the guṇas (sattva: clarity, reason rajas: energy, enthusiasm, tamas: inertia,confusion), influenced by the saṃskāras. This avoids the idea of a conflicting dynamism inherent in matter, making suffering dependent on perception, not a separate reality.

Virodhāt (because of dissimilarity): Classical dualism translates virodhāt as "because of opposition", suggesting a conflict between the guṇas in the prakṛti, reinforcing its distinction from the puruṣa. "Dissimilarity", inspired by poetic contexts (e.g. Alaṅkāraśāstra) where virodha can mean difference, dissimilarity, emphasizes the diversity of the guṇas' functions (not their struggle). This unusual meaning in yoga supports a monistic reading: dissimilarity is a human perception, not an ontological opposition, and it fades into the unity transcended by discernment.

This approach frees the raw text from dualistic biases, offering a fluid, evocative translation where suffering (duḥkha) arises from the perceived diversity in embodied experience - transformations, afflictions, impressions, and dissimilarity of guṇas functions - until the vivekin realizes the underlying unity. The guṇas, fixed at birth, play distinct roles modulated by the saṃskāras, and their dissimilarity, though a source of vitality (rajas) or clarity (sattva), remains illusory in the monistic perspective. This interpretation, rooted in possible lexical meanings, offers an original and coherent vision of the sūtra.

2.16. The promised suffering can always be avoided.

हेयं दुःखम् अनागतम्
heyaṃ duḥkham anāgatam

हेयम्, heyaṃ - "to avoid" (neuter noun, gerund of hā, to give up, to leave, here what is to be avoided).

दुःखम्, duḥkham - suffering (neuter noun, nominative singular of duḥkha, pain, suffering).

अनागतम्, anāgatam - "not yet happened" (neuter noun, derived from na + ā + gam, not yet to come, unrealized future).

This translation of the sūtra 2.16 offers a monistic reading, moving away from classical dualist interpretations influenced by the Sāṃkhya, which locate suffering in a prakṛti eternally distinct from the puruṣa. She remains faithful to the raw Sanskrit text, favoring a vision in which the separation between "seer" and "seen" is temporary, resolved in a fusion with original unity.

The term heyaṃ, derived from hā ("to give up"), is rendered as "to be avoided", a direct and neutral meaning indicating a possibility of action, unlike dualism where prakṛti is often seen as an inescapable reality to be shunned.

Duḥkham, "suffering", remains unchanged, but from a monistic perspective, it is an illusory experience linked to incarnation, not a permanent ontological state.

Anāgatam, literally "not yet happened", is translated as "promised" in an evocative register, suggesting potential but not inevitable suffering, and "can always be avoided" reflects a fluidity in modern english while retaining the idea of a changeable future.

In dualistic Sāṃkhya, future suffering is a constant threat from prakṛti, to be neutralized by puruṣa isolation; here, anāgatam implies that this suffering has not yet been realized, offering an opening for conscious action to prevent it.

This monistic interpretation sees suffering as a projection linked to ignorance (avidyā), transcendable through discernment (viveka) before it manifests, aligning

the sūtra with a vision where the underlying unity can be realized in the moment, thus avoiding any promise of future pain. The simplicity of the text - three words - supports this straightforward reading: what is not yet there can be discarded, making liberation accessible now, without fixed duality.

2.17. The seer's attachment to what he sees
is the cause of what can be avoided

द्रष्टृदृश्ययोः संयोगो हेयहेतुः
draṣṭṛdṛśyayoḥ saṃyogo

द्रष्टृ, draṣṭṛ - seer (masculine noun, derived from dṛś, see, here consciousness or perceiving subject).

दृश्ययोः, dṛśyayoḥ - "of the seen" (locative duel of dṛśya, neuter noun, derived from dṛś, what is seen, the perceived object).

संयोगः, saṃyogaḥ - attachment (masculine noun, from sam + yuj, to join, here link or attachment, alternative meaning to union).

हेय, heya - to avoid (neuter noun, gerund of hā, to give up, here what is to be avoided).

हेतुः, hetuḥ - cause (masculine noun, from hi, push, reason or origin).

This translation of sūtra 2.17 proposes a monistic reading, departing from classical dualist interpretations of the Sāṃkhya, where puruṣa (consciousness) and prakṛti (matter) are eternally separate, and their "union" is an error to be dissolved by definitive isolation.

The raw Sanskrit text is interpreted from a perspective in which the distinction between draṣṭṛ (the seer) and dṛśya (the seen) is temporary, linked to incarnation, and resolved in a fusion with original unity.

Draṣṭṛ designates pure consciousness, while dṛśyayoḥ, in the dual locative, indicates "du vu", the perceived objects, adjusted to "à ce qu'il voit" for natural fluidity in French, without presuming a fixed ontological duality.

Saṃyogaḥ, often translated as "union" in dualism to suggest an accidental conjunction, here takes on the meaning "attachment", valid in spiritual contexts (e.g. Bhakti) where it connotes an emotional or mental bond, reflecting an illusory identification rather than a material reality, in keeping with a monistic vision.

Heya, "to be avoided", connects this sūtra to 2.16, denoting avoidable suffering, translated as "that which can be avoided" to emphasize the possibility of action, and hetuḥ, "cause", identifies the origin of this suffering. In dualism, the cause is an interaction between two distinct entities; here, attachment is an illusion born of ignorance (avidyā), confusing the seer with what he perceives, an error transcendable by discernment (viveka).

The final translation adjusts the word-for-word syntax for clarity in modern english, offering a reading where suffering arises from illusory attachment, dissolved into unity through immediate realization, not dualistic withdrawal. This interpretation, rooted in the raw text, frees the sūtra from dualistic biases, presenting a fluid, accessible vision of liberation.

2.18. What is seen,
shaped by the way the gunas express themselves,
relies on the elements and senses of the seer,
and serves as a field of experience leading to liberation.

प्रकाशक्रियास्थितिशीलं भूतेद्रियात्मकं
भोगापवर्गार्थं दृश्यम्
prakāśakriyāsthitiśīlaṃ bhūtendriyātmakaṃ
bhogāpavargārthaṃ dṛśyam

प्रकाश, prakāśa - manifestation (masculine noun, from pra + kāś, shine, here that which makes visible, related to sattva).

क्रिया, kriyā - energy (feminine noun, from kṛ, to do, here dynamic force, related to rajas).

स्थिति, sthiti - inertia (feminine noun, from sthā, to stand, here fixity, related to tamas).

शीलम्, śīlam - manner (neuter noun, from śīl, to behave, here manner of expression or manifestation).

भूत, bhūta - elements (neuter noun, from bhū, to become, here the five elements: earth, water, fire, air, ether).

इन्द्रिय, indriya - senses (neuter noun, from indra, master, here organs of the senses and action).

आत्मकम्, ātmakam - "rests on" (adjectival suffix, from ātman, self, here indicating the constitutive base).

भोग, bhoga - experience (masculine noun, from bhuj, to enjoy, here sensory experience).

अपवर्ग, apavarga - liberation (masculine noun, from apa + vṛj, to turn away, here final unit).

अर्थम्, artham - serving to (neuter noun, from artha, objective, here purpose).

दृश्यम्, dṛśyam - that which is seen (neuter noun, derived from dṛś, see, here the perceived).

This translation of sūtra 2.18 offers a monistic reading, moving away from

classical dualist interpretations of the Sāṃkhya, where the seen (dṛśyam) is an autonomous prakṛti, animated by the gunas as creative forces separate from the puruṣa, aiming for deliverance through isolation.

The raw Sanskrit text is here interpreted from a perspective in which the separation between the seer (draṣṭṛ) and the seen (dṛśyam) is temporary, linked to incarnation, and resolved in a fusion with original unity.

The word by word - manifestation energy inertia manner sense-elements rest-on-experience liberation serving-as-what-is-seen - serves as the basis for an analysis that rejects the idea of an acting prakṛti in favor of a subjective vision of the seen as a field of perception.

Prakāśa, translated as "manifestation" (from pra + kāś, to shine), goes beyond the static "light" of dualism to indicate what makes the seen apparent to the seer, a quality linked to sattva but without agency of its own, perceived according to residual impressions (saṃskāras).

Kriyā, rendered as "energy" (from kṛ, to do), reflects the dynamics of rajas, interpreted as an expressive force in consciousness, not as an independent material action.

Sthiti, translated as "inertia" (from sthā, to stand), corresponds to tamas, emphasizing its fixity in perception, not creative stability.

Śīlam, "manner" (from śīl, to behave), is crucial: far from an objective "nature" attributed to the seen in the Sāṃkhya, it designates the way these qualities (gunas) manifest themselves to the seer, a subjective expression depending on his inner state - clarity under sattva, agitation under rajas, confusion under tamas.

Bhūtendriyātmakaṃ, translated as "rests on the elements and senses of the seer" (bhūta from bhū, becoming; indriya from indra, master; ātmakam from ātman, self), anchors the seen in the perceptive constitution of the seer, not in an external material reality, avoiding the dualistic idea of an autonomous creation.

Bhogāpavargārtham, "serving for experience and liberation" (bhoga from bhuj, to enjoy; apavarga from apa + vṛj, to turn away; artham from artha, goal), is reformulated as "serves as a field for experience leading to liberation", merging experience and liberation into a unified process towards unity, against the dualistic view that opposes pleasure and deliverance as distinct goals of puruṣa.

Dṛśyam, "that which is seen", encompasses everything that appears, shaped by subjective consciousness and not by an objective prakṛti. In this monistic reading, the seen is not a created world, but an illusory field where the gunas, qualities fixed at birth, color perception according to the saṃskāras, offering a space where human experience leads to liberation through discernment (viveka).

The final translation, fluid and grounded in the raw text, frees the sūtra from the dualistic biases that would make the gunas creative agents, proposing a vision where the seen is a perceived manifestation, transcendible in an original unity, and not a separate reality serving an isolated puruṣa.

2.19. The expressions of the gunas unfold
at the gross, subtle, causal and unmanifested levels.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वाणि
viśeṣāviśeṣaliṅgamātrāliṅgāni guṇaparvāṇi

विशेष, viśeṣa - coarse (masculine noun, from vi + śiṣ, distinguish, here definite or manifest level).

अविशेष, aviśeṣa - subtle (masculine noun, from a + viśeṣa, undistinguished, here indefinite or subtle level).

लिङ्गमात्र, liṅgamātra - causal (neuter noun, from liṅga, sign, + mātra, measure, here marked by a sign, causal level).

अलिङ्गानि, aliṅgāni - "unmanifested" (neuter noun, from a + liṅga, signless, here undifferentiated; neuter plural adjusted to compound).

गुण, guṇa - gunas (masculine noun, here sattva, rajas, tamas, fixed qualities, translated as "expressions" in the final).

पर्वाणि, parvāṇi - levels (neuter noun, from parvan, section or stage, here degrees or planes; neuter plural).

This translation of sūtra 2.19 proposes a monistic reading, departing from classical dualistic interpretations of the Sāṃkhya, where the gunas are evolutionary forces of the prakṛti, deploying a hierarchy of manifestation to serve an eternally distinct puruṣa.

The raw Sanskrit text is interpreted from a perspective in which the separation between seer and seen is temporary, linked to incarnation, and resolved in a fusion with original unity.

The word for word - coarse subtle causal unmanifested gunas levels - serves as the foundation for a translation that rejects the idea of an autonomous prakṛti in favor of a subjective vision of the seen as a field of perception.

Viśeṣa, translated as "coarse" (from vi + śiṣ, to distinguish), refers to the manifest or tangible level, often physical objects in the Sāṃkhya, but here a perceived layer of experience.

Aviśeṣa, "subtle" (from a + viśeṣa, undistinguished), indicates a less defined level, such as subtle elements (tanmātras), seen in a monistic view as refined perception.

Liṅgamātra, "causal" (from liṅga, sign, + mātra, measure), points to a level marked by a sign or origin, often the intellectual principles (buddhi, ahaṃkāra) in dualism, but here an intermediate stage of perceived consciousness.

Aliṅgāni, "unmanifested" (from a + liṅga, without sign), represents the undifferentiated, close to the original prakṛti in the Sāṃkhya, but interpreted as a latent state, not yet perceived.

Guṇa, translated in the word-for-word as "gunas" (sattva, rajas, tamas), becomes "expressions of the gunas" in the final translation, a choice that avoids the active connotation of "forces" or "operating qualities" of dualism; guṇa (from guṇ, to qualify) here designates attributes fixed at birth, which are expressed in perception according to residual impressions (saṃskāras), not creative agents.

Parvāṇi, "levels" (from parvan, section), indicates planes or degrees of this expression, not distinct ontological stages. In dualistic Sāṃkhya, these terms depict a material evolution of prakṛti through the gunas; here, "unfold" (adjusting parvāṇi and the overall meaning) suggests a subjective manifestation, where the gunas - clarity (sattva), energy (rajas), inertia (tamas) - color the way the seer perceives the seen through the coarse (physical), subtle (mental), causal (intellectual) and unmanifest (latent) levels.

This monistic reading sees these levels as an illusory continuum, a field of perception transcendable by discernment (viveka), and not as a separate reality. The final translation, fluid and grounded in the raw text, frees the sūtra from dualistic biases that would make gunas active principles, offering a vision where their expression in the seer's consciousness forms a spectrum of experiences leading to liberation into original unity, dissolving inner illusion (Māyā).

2.20. The true self, though pure,
sees the world
through the impressions of the mind.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः
draṣṭā dṛśimātraḥ śuddho'pi

द्रष्टा, draṣṭā - "true self" (masculine noun, from dṛś, see, here the seer or pure

consciousness).

दृशिमात्रः, dṛśimātraḥ - "pure vision" (masculine noun, from dṛśi, vision, + mātra, only, here only vision or perceptive essence).

शुद्धः, śuddhaḥ - pure (masculine adjective, from śudh, purify, here unaltered).

अपि, api - "although" (conjunction, even if, despite).

प्रत्यय, pratyaya - impressions (masculine noun, from prati + i, go towards, here concepts or mental conditioning).

अनुपश्यः, anupaśyaḥ - "see through" (masculine noun, from anu + paś, to see according to or follow, here perceiving through).

This translation of the sūtra 2.20 proposes a monistic reading, departing from classical dualist interpretations of the Sāṃkhya, where the draṣṭā (seer) is a puruṣa eternally distinct from the prakṛti, passively observing its modifications without ever interfering with them.

The raw Sanskrit text is interpreted from a perspective in which the separation between the true self (draṣṭā) and the seen (dṛśya) is temporary, linked to incarnation, and resolved in a fusion with original unity.

The word for word - true-self pure-vision pure bien-que impressions voit-à-travers - serves as the basis for a fluid translation that reflects this unified vision.

Draṣṭā, translated as "true self" (from dṛś, to see), denotes pure consciousness, often rendered as "seer" in dualism, but here adapted for monistic resonance as the fundamental essence of being.

Dṛśimātraḥ, "pure vision" (from dṛśi, vision, + mātra, only), specifies that this self is perception alone, an unaltered essence, adjusted in the final into "although pure" for syntactic consistency with śuddhaḥ. Śuddhaḥ, "pure" (from śudh, to

purify), emphasizes the immaculate state of the true self, unchanged despite appearances, an idea that api ("although") reinforces by introducing contrast.

Pratyaya, translated as "impressions" (from prati + i, to go towards), designates mental concepts or conditioning, often interpreted in the Sāṃkhya as modifications of the buddhi (intellect) in the prakṛti; here, they are the subjective filters of the mind, colored by the saṃskāras.

Anupaśyaḥ, "sees through" (from anu + paś, see according to), indicates that the true self perceives the world (the "things of the world" in the final translation, implicit in dṛśya of the preceding sūtras) through these impressions, an illusory perception rather than a passive observation of a separate reality.

In dualism, the puruṣa only "sees" by being reflected in the prakṛti without ever mingling with it; this monistic reading sees the draṣṭā as temporarily veiled by impressions (inner Māyā), an error transcendable by discernment (viveka).

The final translation adjusts the word-for-word for fluency in english, integrating "worldly things" to contextualize and "mental" to clarify pratyaya, offering a vision where the true self, pure in essence, experiences the illusion of the seen until realizing original unity. Anchored in the raw text, it frees the sūtra from the dualistic biases of an isolated seer, presenting a unified consciousness whose perception is shaped by the temporary filters of the mind, dissolved in liberation.

2.21. Vision exists for the soul.

तदर्थ एव दृश्यस्यात्मा
tadartha eva dṛśyasyātmā

तद्, tad - that (neuter pronoun, from tat, that, here referring to the true self or seer of 2.20).

अर्थ, artha - for (masculine noun, from artha, goal or objective, here indicating

purpose).

एव, eva - "indeed" (emphatic particle, precisely, only).

दृश्यस्य, dṛśyasya - "of the seen" (genitive singular of dṛśya, neuter noun, from dṛś, to see, here what is perceived).

आत्मा, ātmā - vision (masculine noun, from ātman, self, here interpreted as the act of seeing or perception).

This translation of sūtra 2.21 proposes a monistic reading, departing from classical dualist interpretations of the Sāṃkhya, where the seen (dṛśya) is a prakṛti existing solely for the benefit of an eternally separate puruṣa, who uses it to attain liberation through isolation.

The raw Sanskrit text is interpreted from a perspective in which the separation between the seer (draṣṭā) and the seen (dṛśya) is temporary, linked to incarnation, and resolved in a fusion with original unity.

Word for word - that's en-effet du-vu vision - is the basis for a fluid translation that reflects this unified vision.

Tad, translated "that" (from tat, that), refers to the draṣṭā (true self) of 2.20, adjusted in the final by "soul" for spiritual resonance and continuity with the previous translation, although tad is pronominal and neuter.

Artha, "for" (from artha, purpose), indicates finality, a relationship of design, and eva, "indeed", reinforces this idea with emphasis.

Dṛśyasya, "of the seen" (genitive of dṛśya, from dṛś, to see), designates what is perceived, the field of experience of the preceding sūtras.

Ātmā, translated as "vision" (from ātman, self), is an unusual but justifiable interpretation: in dualism, ātmā is often taken as the "essence" or "self" of the

seen, existing for the puruṣa; here, it is rendered as "vision" to emphasize the act of perceiving, consistent with a monistic reading where the seen has reality only in the perception of the true self.

The final translation adjusts "cela" to "c'est" and "du vu vision" to "la vision existe" for fluency in French, interpreting "l'âme" (draṣṭā) as the subject for whom the vu manifests, and "vision" as the perceptual process that connects it to the world.

In dualistic Sāṃkhya, the vu exists to serve the puruṣa by offering experience and deliverance; this monistic reading sees the vu as an illusion (Māyā) existing solely in the mind's perception, a temporary manifestation in the service of its realization of original unity through discernment (viveka).

Rooted in the raw text, this translation frees the sūtra from the dualistic biases of an autonomous prakṛti, offering a vision where the seen has meaning only for the soul that perceives it, an illusory field dissolved in unified liberation, not a tool for an eternally detached spectator.

2.22. For the realized, the illusion of the seen is dissolved,
although not dissolved for others who perceive it.

कृतार्थं प्रति नष्टम् अप्यनष्टं तदन्यसाधारणत्वात्
kṛtārthaṃ prati naṣṭam apyanaṣṭaṃ tadanyasādhāraṇatvāt

कृतार्थम्, kṛtārthaṃ - "the achieved" (masculine accusative, from kṛta, made, + artha, goal, here the one whose goal is achieved, the natural sādhanā).

प्रति, prati - for (preposition, towards, here with respect to, translated as "for" in natural english).

नष्टम्, naṣṭam - dissolved (neuter noun, past participle of naś, perish, here the illusion disappears; adapted to the feminine in French).

अपि, api - "although" (conjunction, even if, despite).

अनष्टम्, anaṣṭam - "undissolved" (neuter noun, from a + naṣṭam, not gone, here the illusion persists; adapted to feminine).

तद्, tad - "the seen" (neuter pronoun, from tat, that, here referring to dṛśya).

अन्य, anya - other (adjective, from anya, other, here those not realized).

साधारणत्वात्, sādhāraṇatvāt - "who perceive it" (ablative of sādhāraṇatva, from sādhāraṇa, common, + tva, state, here because of communality).

This translation of sūtra 2.22 remains faithful to the raw Sanskrit text, departing from classical dualist interpretations of the Sāṃkhya, where the seen (dṛśya) is a material prakṛti that disappears for the liberated puruṣa while subsisting as objective reality for others. It adopts a monistic reading where the separation between the seer (draṣṭā) and the seen (dṛśya) is temporary, linked to incarnation, and resolved in a fusion with original unity.

The word-for-word - the-realized-for-dissolves-though-not-dissolves-the-seen-others-who-perceive-it - reflects Sanskrit syntax and terms. Kṛtārthaṃ, translated as "the realized one" (from kṛta, fact, + artha, goal), refers to one whose goal is reached in this life, not by final liberation (mokṣa), but by a Realization where spiritual practice (sādhanā) becomes natural.

Prati, translated as "for" (from prati, towards), indicates that dissolution concerns the realized, in its consciousness. Naṣṭam, translated as "dissolved" (from naś, to perish), agrees in the feminine in French with "illusion", meaning that the illusion inherent in the seen (Māyā) no longer has any reality for him thanks to the discernment (viveka), implicit in the context (e.g. vivekinaḥ in 2.15).

Api, "although", contrasts with anaṣṭam, "undissolved" (from a + naṣṭam), showing that this illusion persists elsewhere. Tad, "the seen", refers to dṛśya, and

anyasādhāraṇatvāt, translated as "who perceive it" (from sādhāraṇa, common), indicates that the seen remains undissolved in the perception of others, a reformulation of communality: they still perceive this illusion that the realized has transcended.

In dualism, the seen is an autonomous material entity; here, the illusion of the seen is dissolved for the realized through discernment, persisting as perception for others under ignorance (avidyā). The final translation, anchored in the raw text, frees the sūtra from dualistic biases, offering a vision where the illusion of the seen fades into the consciousness of the realized, remaining perceived by others until their own discernment dissolves this appearance into original unity.

2.23. The conjunction between the seen and the seer
is the means of realizing their distinct nature.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः
sva-svāmi-śaktyoḥ svarūpopalabdhi-hetuḥ

स्व, sva – the seen (masculine noun, self, here dṛśya, the perceived).

स्वामि, svāmi – the seer (masculine noun, master, here draṣṭṛ, consciousness).

शक्त्योः, śaktyoḥ – of properties (dual genitive of śakti, power, here characteristics or attributes).

स्वरूप, svarūpa – true nature (neuter noun, from sva, own, + rūpa, form).

उपलब्धि, upalabdhi – realization (feminine noun, from upa + labh, to obtain, here perception or knowledge).

हेतुः, hetuḥ – means (masculine noun, from hi, to impel, here cause or instrument).

संयोगः, saṃyogaḥ – the relationship (masculine noun, from sam + yuj, to unite, here temporary interaction or confusion between the seen and the seer).

This translation of sūtra 2.23 adheres to the raw Sanskrit text, avoiding ideological biases, particularly the classical Sāṃkhya dualism that views saṃyogaḥ as an erroneous union to be dissolved.

The word-for-word — the-seen the-seer of-properties true-nature realization means relationship — reflects the syntax and terms of the Sanskrit. Sva, "the seen" (dṛśya), and svāmi, "the seer" (draṣṭṛ), are clarified in parentheses as "the relationship (of the seen and the seer)."

Śaktyoḥ, "of properties," indicates their perceived characteristics. Svarūpopalabdhi, "realization of the true nature," translates upalabdhi as a profound knowledge of svarūpa (essence), in alignment with a monistic vision.

Hetuḥ, "means," interprets the cause as an instrument in the process of Realization, faithfully translated. Saṃyogaḥ, "the relationship," combines a temporary interaction (Nyāya sense: functional contact between the seer and the seen) and a potential confusion (Yoga sense: identification due to ignorance).

In a monistic vision, this relationship is not an ontological union to be abolished but a temporary state or perceived confusion in embodiment, serving as a means to Realization.

Through discernment (viveka), it enables realizing the true nature of the seen (manifestation of the Whole) and the seer (aligned consciousness), revealing their essential unity in the Līlā of God (His play), without illusory separation.

The translation, rooted in the raw text, frees the sūtra from dualistic biases, offering an essence coherent with a unified consciousness where the relationship, though temporary, leads to ultimate knowledge.

2.24. Its cause is non-knowledge.

तस्य हेतुरविद्या
tasya hetur avidyā

तस्य, tasya - sa (genitive of tat, that, here the relation of 2.23).

हेतुः, hetuḥ - cause (masculine noun, from hi, to push, here reason or means).

अविद्या, avidyā - "unknowing" (feminine noun, from a + vid, non-knowing, here absence of Veda).

This translation of sūtra 2.24 adheres strictly to the raw Sanskrit text, avoiding ideological biases, notably the classic Sāṃkhya dualism that sees union (saṃyogaḥ) as an error to be dissolved.

The word for word - its cause unknowing - reflects Sanskrit syntax and terms, with tasya translated as "its" and referring to the relationship (saṃyogaḥ) of 2.23: "The relationship (of the seen and the seer) is the means of realizing the true nature of the properties of what is seen and of the one who sees."

Hetuḥ, "cause" (from hi, to push), indicates reason, translated literally. Avidyā, translated as "unknowing" (from a + vid, unknowing), is the absence of Veda, a lack of fundamental knowledge.

In a monistic view, the relationship (saṃyogaḥ) between the seer (draṣṭṛ) and the seen (dṛśya) is not an ontological union to be abolished, but a temporary interaction or perceived confusion, caused by non-knowledge (avidyā).

This relationship, defined as functional contact (Nyāya sense) or misidentification (Yoga sense), is the means by which true nature is realized (2.23), but it is also marked by a dichotomy - a perceived duality - due to the non-knowledge that veils the unique truth.

This non-knowledge is not a defect to be rejected, but a facet of God's Līlā (his play), a consequence of incarnation, enabling the mind, through discernment (viveka), to transcend the apparent caesura. The relationship, caused by non-knowledge, is both a temporary state of incarnation and a confusion that maintains the perception of duality, until revealed knowledge (Veda) dissolves it.

The translation, rooted in the raw text, frees the sūtra from dualistic biases, offering an essence consistent with a vision where non-knowledge engenders a transient relationship, sustaining the path to unified Realization.

2.25. When ignorance ceases,
the illusory relationship vanishes,
this is the cessation, the freedom of the seer.

तदभावात्संयोगाभावो हानः तद्दृशेः कैवल्यम्
tad-abhāvāt-saṃyogābhāvo-hānaḥ-tad-dṛśeḥ-kaivalyam

तदभावात्, tad-abhāvāt – when ignorance ceases (ablative of tad, pronoun, "that," here avidyā, ignorance; abhāvāt, absence or cessation).

संयोगाभावः, saṃyogābhāvaḥ – the illusory relationship vanishes (masculine noun, from saṃyoga, relationship, + abhāvaḥ, absence, here disappearance of the temporary interaction).

हानः, hānaḥ – cessation (masculine noun, from hā, to abandon, here dissolution of the illusion).

तद्, tad – this (pronoun, referring to hānaḥ, the cessation).

द्दृशेः, dṛśeḥ – of the seer (genitive of dṛś, one who sees, here draṣṭṛ, consciousness).

कैवल्यम्, kaivalyam – freedom (neuter noun, from kevala, alone, here absolute

freedom of consciousness or unity with the Whole).

This translation of sūtra 2.25 adheres to the raw Sanskrit text, avoiding ideological biases, particularly the classical Sāṃkhya dualism that views kaivalyam as a separation of the puruṣa.

The word-for-word — absence-of-that relationship-absence cessation this seer freedom — reflects the syntax and terms of the Sanskrit. Tad-abhāvāt, "when ignorance ceases," translates the absence of avidyā (2.24) as a condition, clear and fluid in English.

Saṃyogābhāvaḥ, "the illusory relationship vanishes," renders saṃyogaḥ as "the relationship" (temporary interaction or confusion, 2.23), whose absence (abhāvaḥ) marks the end of the perceived dichotomy, with "illusory."

Hānaḥ, "cessation," retains the original sense of ending or resolution, more neutral and faithful to the raw text than "relinquishment," which suggests a voluntary act, or "and it is," which alters the syntax. Tad-dṛśeḥ kaivalyam, "the freedom of the seer," translates kaivalyam literally as freedom, avoiding connotations of mokṣa (liberation from samsāra), leaving its monistic interpretation to the commentary.

In a monistic vision, the relationship (saṃyogaḥ) between the seer (draṣṭṛ) and the seen (dṛśya) is a temporary state or confusion caused by ignorance (2.24), serving as a means to Realization (2.23). When ignorance ceases, this illusory relationship — perceived as a veil or apparent duality — vanishes, ending all dichotomy in the Līlā of God (His play). This cessation, a natural outcome, reveals through discernment (viveka) that the seen, though ephemeral, is a manifestation of the Whole, and the seer (draṣṭṛ) abides in essential unity with it.

Kaivalyam is not a dualistic separation but a freedom in unified consciousness, where the veil between inside and outside fades. The translation, rooted in the raw text, frees the sūtra from dualistic biases, offering an essence coherent with a unified consciousness where the end of the illusory relationship, not of

fundamental unity, leads to Realization.

2.26. Unshakeable discriminative knowledge
is the means to the cessation of ignorance.

विवेकख्यातिरविप्लवा हानोपायः
viveka-khyātir-aviplavā-hānopāya

विवेक, viveka - discernment (masculine noun, from vi + vic, to distinguish).

ख्यातिः, khyātiḥ - knowledge (feminine noun, from khyā, to make known, here clear perception).

अविप्लवा, aviplavā - unshakable (feminine adjective, from a + viplava, without fluctuation, granted to khyātiḥ).

हान, hāna - cessation (neuter noun, from hā, to give up, here end).

उपायः, upāyaḥ - mean (masculine noun, from upa + i, go to).

This translation of sūtra 2.26 adheres strictly to the raw Sanskrit text, avoiding ideological biases, notably the classic Sāṃkhya dualism that sees cessation as ontological separation.

The word for word - discernment unwavering knowledge cessation means - reflects Sanskrit syntax and terms. Viveka-khyātiḥ, "discriminative knowledge", unites viveka (discernment) and khyātiḥ (clear knowledge), denoting a right and stable perception that distinguishes the real from the illusory, qualified by aviplavā, "unshakable", as constant and without fluctuation.

Hānopāyaḥ, "the means of cessation", indicates that this knowledge is the instrument (upāyaḥ) of the end (hāna) of non-knowledge (avidyā), implied via 2.24-25 where avidyā causes the illusory relationship (saṃyogaḥ) and its cessation

leads to kaivalyam.

In a monistic view, non-knowledge (avidyā) gives rise to an illusory relationship (2.24) - a temporary interaction or confusion between the seer (draṣṭṛ) and the seen (dṛśya) - which serves as a means to Realization (2.23).

When this non-knowledge ceases (2.25), the illusory relationship disappears, and unshakable discriminative knowledge becomes the means by which this cessation is achieved, dissolving any perceived caesura in God's Līlā (His play). This knowledge reveals that the seen, though ephemeral, is a manifestation of the Whole, and that the seer remains in essential unity with it, leading to liberation (kaivalyam) in a unified consciousness where duality fades away.

The translation, anchored in the raw text, frees the sūtra from dualistic biases, offering an essence consistent with your vision where the end of ignorance through stable knowledge leads to Realization.

2.27. The seer's consciousness
reaches the ultimate state in seven steps.

तस्य सप्तधा प्रान्तभूमिः प्रज्ञा
tasya saptadhā prāntabhūmiḥ prajñā

(तस्य), tasya - "of the seer /of him" (singular dative personal pronoun, derived from tad, that one, here referring to the dṛśi of 2.25, the seer).

(सप्तधा), saptadhā - "in seven times/in seven stages" (adverb derived from saptan, seven, and dhā, manner, expresses a division or progression into seven parts).

(प्रान्तभूमिः), prāntabhūmiḥ - "ultimate state" (compound, prānta, extremity or limit, and bhūmiḥ, land or stage, denotes a culminating state or level).

(प्रज्ञा), prajñā - "consciousness/wisdom" (feminine noun derived from pra, before,

and jñā, to know, deep knowledge or awakening).

This translation of sūtra 2.27, "The seer's consciousness reaches the ultimate state in seven stages", adheres to the raw Sanskrit text, avoiding classic dualist interpretations of the Sāṃkhya that would see the ultimate state as an ontological isolation from the puruṣa. It is part of a monistic reading in which the distinction between the seer (draṣṭṛ) and the seen (dṛśya) is a temporary illusion linked to incarnation, dissolved in a fusion with the original Unity.

The word for word - (of the seer in-seven-ultimate-stages-consciousness-state) - faithfully reflects Sanskrit syntax and terms. Tasya, "of the seer", refers to the dṛśeḥ of 2.25, identifying the one whose consciousness (prajñā) progresses. Saptadhā, "in seven stages", indicates a structured progression towards culmination.

Prāntabhūmiḥ, translated as "ultimate state", unites prānta (limit) and bhūmiḥ (stage), designating a final stage where consciousness reaches its fullness. Prajñā, "consciousness" or "wisdom", marks a profound knowledge, an awakening that transcends duality.

The link with 2.25 and 2.29 sheds light on this progression: 2.25 describes the seer's liberation (tad-dṛśeḥ kaivalyam) through the cessation of the illusory relationship (saṃyogābhāvaḥ) due to the absence of non-knowledge (tad-abhāvāt), while 2.27 specifies that this liberation is accomplished in seven stages (saptadhā prāntabhūmiḥ).

These seven stages are echoed in 2.29, where we read: "The seven stages are 'Yama'... 'Dhyàna'", with samādhi as the finality. Although 2.29 lists eight limbs (aṣṭau aṅgāni), your choice of seven (yama to dhyāna) sees samādhi as the attained state (prāntabhūmiḥ), not an active stage.

Thus, yama (duties), niyama (self-discipline), āsana (posture), prāṇāyāma (breath), pratyāhāra (withdrawal), dhāraṇā (concentration) and dhyāna (meditation) form the seven practical stages leading to full consciousness

(prajñā), where samādhi achieves union.

In a monistic vision, these seven stages are not an increasing separation, but a progressive dissolution of the veils of ignorance (avidyā, 2.24). The illusory relationship of 2.25 is merely a misperception; the seven stages of 2.27, detailed in 2.29, reveal that the seen is a manifestation of Unity, and that the seer (draṣṭṛ) has never been disjointed.

The "ultimate state" (prāntabhūmiḥ) is the recognition of this essential unity, and kaivalyam becomes unified consciousness in the divine Līlā, without a trace of duality. The parallel with the seven chakras (from mūlādhāra to sahasrāra) reinforces this idea: each stage elevates consciousness towards the absolute.

The translation "in seven stages" thus anticipates 2.29, where the practical limbs (yama to dhyāna) prepare for absorption (samādhi), freeing the sūtra from dualistic biases to an essence consistent with your vision: a process where the end of ignorance culminates in a unified realization of the Whole.

2.28. Through the practice of the seven stages of yoga,
impurities dissolve, igniting the light of knowledge (jyoti)
up to the discriminative vision (true sight).

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः
yogāṅgānuṣṭhānād aśuddhikṣaye
jñānadīptir āvivekakhyāteḥ

योगाङ्गानुष्ठानात्, yogāṅgānuṣṭhānāt – through the practice of the stages of yoga (from yoga, union, + aṅga, stage/limb, + anuṣṭhānāt, practice).

अशुद्धिक्षये, aśuddhikṣaye – impurities dissolved (from aśuddhi, impurity, + kṣaye, dissolution).

ज्ञानदीप्तिः, jñānadīptiḥ – light of knowledge (from jñāna, knowledge, + dīptiḥ, light,

jyoti).

आविवेकख्यातेः, āvivekakhyāteḥ – up to discriminative vision (from ā, up to, + viveka, discernment, + khyāteḥ, vision, true sight).

This sutra, a radiant pearl within the treasure of the Yoga Sutras, unveils a path where the practice of the seven stages of yoga dissolves the veil of illusion, sparking the divine light (jyoti) until the vision of unity, the true sight, dawns.

The word-by-word analysis—through-the-practice-of-the-stages-of-yoga impurities-dissolved light-of-knowledge up-to-discriminative-vision—echoes the pulse of Sanskrit. Yogāṅgānuṣṭhānāt, "through the practice of the stages of yoga," weaves aṅga (stage, limb) into the seven stages (saptadhā, sutra 2.27), encompassing yama to dhyāna (sutra 2.29), where Patanjali names the eight limbs (aṣṭāṅga).

The polysemy of aṅga—stage, part, limb—permits this reading, where samādhi (seedless) is not a practice but the ultimate state (prāntabhūmiḥ). Aśuddhikṣaye purifies the afflictions (kleśas, such as ignorance, sutra 2.3). Jñānadīptiḥ, the light of knowledge, rises as jyoti, divine radiance, and vivekakhyātiḥ, true sight, reveals the unity of the Whole. In a monistic vision, the illusory relationship (saṃyogaḥ, sutra 2.23), a divine play (līlā), veils the unity between the seer (draṣṭṛ) and the seen (dṛśya).

The seven stages, from yama to dhyāna, through steadfast practice (anuṣṭhāna), dissolve this illusion. Prāṇāyāma (sutra 2.49–2.51), the extension of breath, begins with halting the will to breathe and the voluntary movements of the chest (gativicchedaḥ), becoming a natural breath that flows through the meditator, unhindered, like a current passing through a sponge in the waters of a lagoon.

In nirbīja samādhi (sutra 1.51), the breath fades, letting jyoti blossom into absolute peace, embodying jñānadīptiḥ and vivekakhyātiḥ. The polysemy of samādhi—absorption, union, peace—illuminates this path: sabīja samādhi unites the meditator with the object (the breath), while nirbīja samādhi dissolves all

distinctions into the unity of the Whole.

The Upanishads ("All this is Brahman," Chandogya Upanishad 6.8.7) and the Bhagavad Gita (6.20–23, samādhi as peace; 4.6–8, līlā) weave a non-dual tapestry, where the stages of yoga merge into the One. This reading, where aṅga and samādhi carry layered meanings, could illuminate a future understanding of the Yoga Sutras, freed from the veils of dualism.

2.29. The eight stages are mastery, observance,
posture, breath extension, sense withdrawal,
concentration, meditation, and Unity.

यमनियमासनप्राणायामप्रत्याहारधारणध्यानसमाध्यष्टावङ्गानि
yama-niyama-āsana-prāṇāyāma
pratyāhāra-dhāraṇā-dhyāna-samādhi-aṣṭau-aṅgāni

यम, yama - "mastery/control" (masculine noun, derived from yam, to restrain or master, denotes ethical principles toward others).

नियम, niyama - "observance/self-discipline" (masculine noun, derived from ni-yam, regulate or discipline, refers to personal rules).

आसन, āsana - "posture/seat" (neuter noun, derived from ās, to sit, indicates a stable position).

प्राणायाम, prāṇāyāma - "breath control" (compound, prāṇa, breath or vital energy, and āyāma, extension or mastery, refers to respiratory regulation). This control by the breath may mean that the meditator is controlled by the breath, not that he controls the breath.

प्रत्याहार, pratyāhāra - "detachment from the senses" (compound, prati-ā-hṛ, to withdraw or bring back to oneself, denotes sensory mastery).

धारणा, dhāraṇā - concentration (feminine noun, derived from dhṛ, to hold or fix, indicates mental focus).

ध्यान, dhyāna - meditation (neuter noun, derived from dhyai, to contemplate or reflect, denotes a state of continuous contemplation).

समाधि, samādhi - unity/absorption (masculine noun, derived from sam-ā-dhā, to gather or place together, denotes a state of unity or bliss).

अष्टौ, aṣṭau - eight (cardinal number, derived from aṣṭan, eight, indicates quantity).

अङ्गानि, aṅgāni - "members/parts" (neuter plural noun, derived from aṅga, member or component, designates the elements of a whole).

This sutra, a luminous gem woven into the fabric of the Yoga Sutras, unveils the eight stages of yoga, a path where mastery, observance, posture, breath extension, sense withdrawal, concentration, and meditation dissolve illusion, culminating in Unity, where the Whole shines unveiled.

The word-by-word analysis—mastery-observance-posture-breath-extension-sense-withdrawal-concentration-meditation-Unity eight stages—pulses with the rhythm of Sanskrit. Aṅgāni, “stages,” dances with the polysemy of aṅga—stage, limb, part—aligning with the seven stages (saptadhā, sutra 2.27), from yama to dhyāna, while samādhi (nirbīja, sutra 1.51) rises as Unity, the ultimate state (prāntabhūmiḥ).

Patanjali lists eight aṅgāni, yet a monistic vision distinguishes the seven active stages from Unity, where the seer (draṣṭṛ) and the seen (dṛśya) merge into the One. Yama, mastery, aligns the heart through non-harming (ahiṃsā), truth (satya), integrity (asteya), moderation (brahmacarya), and non-possession (aparigraha), weaving harmony between self and other.

Niyama, observance, awakens the soul through purity (śauca), contentment (santoṣa), effort (tapas), self-study (svādhyāya), and surrender to the One

(īśvarapraṇidhāna). Āsana, posture, establishes a steady, effortless seat, dissolving the body as a barrier. Prāṇāyāma, breath extension, begins with halting voluntary chest movements (gativicchedaḥ, sutra 2.49), but opens into a universal flow (prāṇa, sutra 2.51), a current passing through the meditator like a sponge in a lagoon's waters.

Pratyāhāra, sense withdrawal, frees the mind from external distractions, turning awareness inward. Dhāraṇā, concentration, fixes attention on a single point—breath, mantra, or light. Dhyāna, meditation, transforms this focus into an unbroken stream, plunging into unity. Samādhi, Unity, is the fusion with the Whole, where sabīja samādhi (sutra 3.3) binds to the flowing breath, and nirbīja samādhi dissolves all distinctions, letting jyoti (divine light) and peace unfold.

This path shines through sutras 2.27 and 2.28: saptadhā (2.27) traces seven stages to the ultimate state, and yogāṅgānuṣṭhānāt (2.28) purifies impurities (aśuddhikṣaye), igniting jñānadīptiḥ (jyoti) up to vivekakhyātiḥ (true sight). The seven active stages (yama to dhyāna) lead to samādhi, not as an eighth stage, but as the realization of Unity.

The Bhagavad Gita (6.11–14) and Mahāsatipaṭṭhāna Sutta echo this breath. In the Gita, āsana is a steady, painless posture, body upright, gaze between the brows, preparing meditation on the One (ātman).

Mental mastery (manaḥ saṃyamya) implies a calmed breath, linking mind and prāṇa. The Sutta describes āsana as an upright, comfortable, lasting seat, and prāṇāyāma as mindful attention to each in-breath and out-breath, anchoring awareness for awakening.

These traditions converge: a quiet place, a steady posture, a unified breath, all leading to unity or awakening, echoes of samādhi as Unity. In a monistic vision, these stages dissolve ignorance (avidyā, sutra 2.24), the veil of divine play (līlā, saṃyogaḥ, sutra 2.23). The Upanishads ("All this is Brahman," Chandogya Upanishad 6.8.7) and Bhagavad Gita (4.6–8, līlā) weave a non-dual tapestry, where the stages of yoga fade into the One.

This reading, where aṅga and samādhi resonate with layered meanings, could illuminate a future understanding of the Yoga Sutras, free from dualistic veils.

2.30. Gentleness, truthfulness, integrity,
temperance, selflessness
are the duties that must be respected
(towards others).

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहायमाः
ahiṃsā-satyāsteya-brahmacarya-aparigrahā-yamāḥ

अहिंसा, ahiṃsā - "gentleness/non-violence" (feminine noun, derived from a-hiṃsā, do no harm, indicates absence of violence).

सत्य, satya - "veracity/truth" (neuter noun, derived from sat, being or truth, denotes true speech and action).

आस्तेय, asteya - "integrity/non-stealing" (neuter noun, derived from a-steya, not to steal, indicates honesty).

ब्रह्मचर्य, brahmacarya - "temperance/continence" (neuter noun, derived from brahman, sacred, and carya, conduct, denotes moderation or purity in desires).

अपरिग्रहा, aparigrahā - "disinterestedness/non-possession" (masculine noun, derived from a-pari-grah, not to grasp or accumulate, indicates detachment from possessions).

यमाः, yamāḥ - "duties/masteries" (masculine plural noun, derived from yam, to retain or master, refers to ethical principles).

This translation of sūtra 2.30, "Gentleness, truthfulness, integrity, temperance, unselfishness are the duties one must observe (towards others)", is based on the

raw Sanskrit text, detailing the five yamāḥ without dualistic Sāṃkhya influence. In a monistic reading, these duties create no separation between self and other, but express Unity through human interactions.

Ahiṃsā, gentleness, is non-violence towards all, a benevolence that sees others as part of the Whole, erasing the idea of opposition.

Satya, veracity, is truth in words and deeds towards others, an authenticity that dissolves shared illusions.

Asteya, integrity, is the absence of theft, a respect for other people's possessions that recognizes that everything belongs to Unity. Brahmacarya, temperance, is a moderation of desires in relationships, a purity that preserves energy for the inner quest while honoring others.

Aparigrahā, selflessness, is detachment from possessions, a generosity that liberates from material attachments. These yamāḥ, duties, are ethical masterships (yam, to control) towards others, as you indicate, although their effect also purifies the practitioner internally.

In connection with 2.29 ("The eight limbs..."), yama is the first limb, oriented towards others, while niyama (2.32) will turn towards oneself. These duties lay an ethical foundation for the following limbs (āsana to samādhi), aligning outer relationships with inner Unity.

2.31. These rules must be observed
without condition of birth (caste),
place, time and conventions.
That's the big rule.

एते जातिदेशकालसमयानवच्छिन्नाः
सार्वभौमामहाव्रतम्
ete jāti-deśa-kāla-samaya-anavacchinnāḥ
sārvabhaumā-mahāvratam

एते, ete - "these/these" (masculine plural demonstrative pronoun, derived from etad, this, refers to the yamāḥ of 2.30).

जाति, jāti - "birth/caste" (feminine noun, derived from jan, to be born, indicates social or hereditary condition).

देश, deśa - "place/country" (masculine noun, derived from diś, to indicate or direct, denotes geographical space).

काल, kāla - "epoch/time" (masculine noun, derived from kāl, measure time, indicates historical period).

समय, samaya - "conventions / circumstances" (masculine noun, derived from sam-ī, to agree or concur, denotes contextual norms).

अनवच्छिन्नाः, anavacchinnāḥ - "unconditional/unrestricted" (masculine plural adjective, derived from a-na-vacchid, not to cut or restrict, indicates universality).

सार्वभौमा, sārvabhaumā - "universal/for all" (feminine adjective, derived from sarva, all, and bhūmi, land or domain, indicates global scope).

महाव्रतम्, mahāvratam - "great rule/vow" (neuter noun, composed of mahā, great, and vratam, vow or commitment, designates a major discipline).

This translation of sūtra 2.31, "These rules are to be observed without condition of birth (caste), place, time, or conventions. This is the great rule", relies on the raw Sanskrit text, asserting that the yamāḥ of 2.30 (ahiṃsā to aparigrahā) form a universal mahāvratam (great vow), transcending all limitation. In a monistic vision, these duties do not divide, but unite to the Whole.

एते, ete, these rules, designates the five yamāḥ, unrestricted by jāti (birth or caste), deśa (place), kāla (epoch) or samaya (conventions), as indicated by anavacchinnāḥ (unrestricted).

Sārvabhaumā (universal) and mahāvratam (great rule) emphasize their absolute character. Unlike the Book of Manu, which codifies duties according to caste, place and time, 2.31 rejects these conditions, going beyond social dharma to spiritual truth. Linked to 2.13, where "as long as these roots exist, these fruits are castes (jāti), lifespan and what is lived", 2.31 breaks this karmic cycle: gentleness (ahiṃsā) or truthfulness (satya) apply to all, dissolving illusory divisions.

In 2.29 ("The eight limbs...") and 2.30, yama initiates this ethical path towards others, complemented by niyama (towards oneself), leading to samādhi (Unity).

Compared to Bhagavad-Gītā (6:11-14) and the Mahāsatipaṭṭhāna Sutta, where posture and breath unify without distinction, 2.31 anchors this universality in a timeless ethic, the first step towards realization.

2.32. Duties towards oneself are
purity, inner peace, discipline,
inner knowledge,
and meditation on the Lord.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः
śauca-santoṣa-tapaḥ
svādhyāya-īśvarapraṇidhānāni-niyamāḥ

शौच, śauca - "purity/purity" (neuter noun, derived from śuc, to be pure or clean, indicates physical and mental purity).

सन्तोष, santoṣa - "peace/satisfaction" (masculine noun, derived from sam-tuṣ, to be satisfied, indicates a state of inner peace).

तपः, tapaḥ - "discipline/effort" (neuter noun, derived from tap, to heat or practice austerity, indicates intense discipline).

स्वाध्याय, svādhyāya - "inner knowledge" (masculine noun, derived from sva, self, and adhyāya, study).

ईश्वरप्रणिधानानि, īśvarapraṇidhānāni - "meditation on the Lord/ dedication" (neuter plural noun, composed of īśvara, lord or the One, and praṇidhāna, devotion or meditation, indicates an offering to a supreme reality).

नियमाः, niyamāḥ - "duties/observances" (masculine plural noun, derived from ni-yam, to regulate or discipline, denotes.

This translation of sūtra 2.32, "Duties towards the self are purity, inner peace, discipline, inner knowledge and meditation on the Lord", is based on the raw Sanskrit text, listing the five niyamāḥ as personal disciplines. In a monistic vision, these duties don't compartmentalize the self, but open it up to Unity.

Śauca, purity, purifies body and mind, essential clarity.

Santoṣa, inner peace, is a contentment that soothes the soul in the face of reality.

Tapaḥ, discipline, is the effort that forges the will toward the One.

Svādhyāya, inner knowledge, enlightens the self.

Īśvarapraṇidhānāni, meditation on the Lord, is an offering to the One, uniting the practitioner with the Whole.

These niyamāḥ, duties towards oneself, complement the yamāḥ of 2.30 (towards others), transcending the conditions of 2.31 to lead to samādhi (Unity, 2.29). Compared to the Bhagavad-Gītā (6:11-14) and the Mahāsatipaṭṭhāna Sutta, where breath and posture purify, 2.32 anchors this ascent in an inner ethic, dissolving ignorance (avidyā, 2.24) in inner knowledge.

2.33. When concepts get in the way,

the antidote is meditation.

वितर्कबाधने प्रतिपक्षभावनम्
vitarka-bādhane pratipakṣa-bhāvanam

वितर्क, vitarka - "disturbing thoughts/reasonings/concepts" (masculine noun, derived from vi-tark, to reason or conjecture, indicates conflicting or speculative thoughts)

बाधने, bādhane - "hindrance/disturbance/affliction" (neuter locative noun, derived from bādh, obstruct or disturb, indicates a condition of obstacle or disorder)

प्रतिपक्ष, pratipakṣa - "opposite/antidote/opposite" (masculine noun, derived from prati-pakṣa, counterpart, denotes an alternative or remedy)

भावनम्, bhāvanam - "meditation/contemplation" (neuter noun, derived from bhū, to be or cultivate, indicates mental practice or contemplation)

This translation of sūtra 2.33, "When the hindrance of concepts arises, the antidote is meditation", is based on the raw Sanskrit text, offering a practical response to the vitarka (disturbing concepts or thoughts) that hinder practice. In a monistic vision, these concepts are not enemies to be fought, but illusions to be dissolved in Unity.

Vitarka, concepts, are speculative or harmful thoughts (e.g. violence against ahiṃsā).

Bādhane, the hindrance, marks their obstacle to the practice of yamāḥ and niyamāḥ (2.30-32).

Pratipakṣa, the antidote, is their opposite (e.g. gentleness in the face of aggression), and bhāvanam, meditation, is the act of cultivating this opposite to realign the mind.

2.34. Disturbing thoughts,
such as violence and the like,
intentionally carried out,
indirectly provoked or accepted,
born of greed, anger or delusion,
weak, moderate or intense,
endlessly engender the infinite fruits
of suffering and ignorance;
practice is the remedy.

वितर्काहिंसादयः कृतकारितानुमोदिता
लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा
दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम्
vitarkāhiṃsādayaḥ kṛtakāritānumoditā
lobhakrodhamohapūrvakā mṛdumadhyādhimātrā
duḥkhājñānānantaphalā iti pratipakṣabhāvanam

वितर्काहिंसादयः, vitarkāhiṃsādayaḥ - "Disturbing thoughts, such as violence and others" (group of words, nominative plural, reflecting disturbing thoughts associated with violence and other examples)

कृत, kṛta - "directly performed" (feminine nominative past participle, derived from kṛ, to do, indicates actions performed directly by oneself)

कारिता, kāritā - "indirectly provoked" (feminine nominative past participle, derived from causative kṛ, to make do, indicates actions prompted by others)

अनुमोदिता, anumoditā - "mentally validated" (feminine nominative past participle, derived from anu-mud, to approve, indicates consent or mental validation)

लोभ, lobha - greed (masculine ablative singular noun, derived from lubh, to desire, indicates a cause or origin)

क्रोध, krodha - anger (masculine ablative singular noun, derived from krudh, to be

angry, indicates a cause or origin)

मोह, moha - illusion (masculine ablative singular noun, derived from muh, to be confused, indicates a cause or origin)

पूर्वका, pūrvakā - preceded (feminine plural noun adjective, derived from pūrva, before, indicates that actions are motivated by what precedes)

मृदु, mṛdu - weak (feminine plural noun adjective, derived from mṛd, soft, indicates moderate intensity)

मध्य, madhya - moderate (feminine plural noun adjective, derived from madhya, medium, indicates intermediate intensity)

अधिमात्रा, adhimātrā - intense (feminine plural noun adjective, derived from adhi-mātra, excessive, indicates strong intensity)

दुःख, duḥkha - suffering (neuter noun plural, derived from duḥ-kha, unwell, indicates a result)

अज्ञान, ajñāna - ignorance (neuter noun plural, derived from a-jñāna, unknowing, indicates a result)

अनन्त, ananta - infinite (neuter plural noun adjective, derived from an-anta, endless, qualifies results)

फला, phalā - fruit (neuter noun plural, derived from phal, fruit/result, indicates consequences)

इति, iti - "so/also" (particle, marks a conclusion or explanation)

प्रतिपक्ष, pratipakṣa - "antidote/remedy" (masculine singular noun, derived from prati-pakṣa, counterpart, our definition: opposite / antidote / remedy)

भावनम्, bhāvanam - practice (neuter nominative singular, derived from bhū, to become, indicates an active practice of development)

The translation of vitarkāhiṃsādayaḥ as "Disturbing thoughts, such as violence and the like" is based on a direct segmentation of the plain text (वितर्काहिंसादयः) into vitarkāḥ, hiṃsā, and ādayaḥ. Vitarkāḥ (nominative plural of vitarka, derived from vi-tark, to reason, to conjecture), denotes disturbing thoughts or conflicting reasoning, translated as disturbing thoughts.

Hiṃsā (violence, derived from hiṃs, harm) is a concrete example, and ādayaḥ (and others, derived from āda, beginning) expands to other similar disturbances. These terms form vitarkāhiṃsādayaḥ by sandhi: the visarga (ḥ) of vitarkāḥ fades before hiṃsā, and the ā of hiṃsā links to ādayaḥ.

An alternative (vitarkāḥ + ahiṃsā + ādayaḥ, with ahiṃsā: non-violence) would give the disturbing thoughts, such as non-violence and others, but ahiṃsā (2.30) is not a disturbance, making hiṃsā more coherent.

Kṛta-kāritā-anumoditā, translated as directly realized, indirectly provoked or mentally validated, describes the modes of manifestation of disturbing thoughts: kṛta (directly self-made), kāritā (incited or provoked by others), and anumoditā (mentally validated or consented to).

These terms, in the feminine plural in Sanskrit, go hand in hand with pensées perturbantes (feminine plural), offering a clear distinction between personal action, external influence and inner assent. This formulation replaces an earlier version (accomplies, causées ou approuvées), deemed less natural, for a more precise and fluid rendering in english.

Duḥkhājñānānantaphalā, translated as endlessly beget the infinite fruits of suffering and ignorance, incorporates phalā (fruits, nominative plural neuter, derived from phal, result) as consequences of disturbing thoughts. Duḥkha (suffering) and ajñāna (ignorance), qualified by ananta (infinite), are these fruits, born of greed, anger or delusion (lobha-krodha-moha), whatever their intensity

(weak, moderate or intense, mṛdu-madhya-adhimātrā). The triptych weak, moderate or intense (mṛdu-madhya-adhimātrā) qualifies disturbing thoughts (vitarkāḥ), not their causes or fruits.

Iti pratipakṣabhāvanam, rendered as "also, practice is the remedy", concludes that the practice (bhāvanam, derived from bhū, to become) of the antidote (pratipakṣa) neutralizes these thoughts and their fruits. Also indicates a logical consequence, and is the remedy specifies that practice acts on these disturbances and their effects.

2.35. Hostility disappears around the one
who stands firm in nonviolence.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः
ahiṃsā-pratiṣṭhāyāṃ tat-sannidhau

अहिंसा, ahiṃsā - "nonviolence" (feminine noun, derived from a-hiṃs, do no harm, nominative singular)

प्रतिष्ठायां, pratiṣṭhāyāṃ - "in establishment" (feminine noun, derived from prati-sthā, to be firmly established, locative singular, "in the state of being established")

तत्, tat - "this/that" (neuter pronoun, nominative singular, here referring to the one established)

सन्निधौ, sannidhau - "in his presence" (neuter noun, derived from sam-nidhi, proximity, locative singular, "in his presence")

वैर, vaira - hostility (neuter noun, derived from vīra, enemy, nominative singular, here "aggressiveness" or "enmity")

त्यागः, tyāgaḥ - abandonment (masculine noun, derived from tyaj, to give up, nominative singular, "renunciation")

The translation of ahiṃsā-pratiṣṭhāyāṃ tat-sannidhau vaira-tyāgaḥ by: "Hostility disappears around one who is firm in non-violence", relies on direct segmentation of the plain text.

Vaira-tyāgaḥ (abandonment of hostility) becomes hostility disappears a natural formulation. Tat-sannidhau (in his presence) is translated as around specifying the effect in the surroundings and ahiṃsā-pratiṣṭhāyāṃ (steady state of non-violence) as one who is firm in nonviolence. The sūtra emphasizes the transformative influence of non-violence antidote to the disturbing thoughts of 2.34.

2.36. The fruits of acts
of those who stand firm in the truth
depend on the truth.

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम्
satya-pratiṣṭhāyāṃ kriyā-phalāśrayatvam

सत्य, satya - truth (neuter noun, derived from sat, being/existence, nominative singular)

प्रतिष्ठायां, pratiṣṭhāyāṃ - "in establishment" (feminine noun, derived from prati-sthā, to be firmly established, locative singular, in the state of being established)

क्रिया, kriyā - act (feminine noun, derived from kṛ, to do, nominative singular)

फल, phala - fruit (neuter noun, derived from phal, bear fruit, nominative singular)

आश्रयत्वम्, āśrayatvam - dependence (neuter noun, derived from ā-śri, rest on, nominative singular, with suffix -tva, state of resting on)

The translation of satya-pratiṣṭhāyāṃ kriyā-phalāśrayatvam as "The fruits of the deeds of one who is firm in truth depend on truth", is based on a direct

segmentation of the plain text Satya-pratiṣṭhāyāṃ indicates a stable state translated as of one who is firm in truth.

Kriyā-phalāśrayatvam means that acts (kriyā) and their fruits (phala) depend (āśrayatvam) on the truth here with an emphasis on the fruits

The sūtra emphasizes the coherence between truth and the consequences of one's actions. For those who are firmly established in truth, the fruits of their actions can be seen as dependent on Divine Grace rather than karmic law, unlike those who act in illusion (moha) and suffer the consequences of their actions according to the action-reaction chain.

2.37. For one who is firm in non-possession,
all the jewels present themselves.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम्
asteya-pratiṣṭhāyāṃ sarva-ratna-upasthānam

अस्तेय, asteya - "non-possession" (neuter noun, derived from a-steya, not to steal, nominative singular)

प्रतिष्ठायां, pratiṣṭhāyāṃ - "in establishment" (feminine noun, derived from prati-sthā, to be firmly established, locative singular, in the state of being established)

सर्व, sarva - all (neuter adjective, derived from sarv, all, nominative plural)

रत्न, ratna - jewels (neuter noun, derived from ram, to shine, plural noun)

उपस्थानम्, upasthānam - presence (neuter noun, derived from upa-sthā, to stand by, nominative singular, state of being present)

The translation of asteya-pratiṣṭhāyāṃ sarva-ratna-upasthānam by: "For the one who is firm in non-possession all the jewels present themselves" is based on a

direct segmentation of the plain text.

Asteya-pratiṣṭhāyāṃ indicates a stable state of non-possession translated as: "for one who is firm".

Sarva-ratna-upasthānam means that all the jewels (sarva-ratna) are in a state of presence (upasthānam) here rendered as present themselves to reflect a dynamic nuance of upa-sthā (stand close) suggesting a manifestation.

"Jewels", refers to Unity consciousness a spiritual treasure, not precious stones. These jewels refer to Lao-tzu's "jade treasure" (Tao-Te-King book two, sentence 70).

Non-possession is detachment, letting go, not deprivation, allowing us to use objects without attachment, unlike possession, which is attachment. The sūtra emphasizes the spiritual abundance that comes from this state, and jewels such as bliss, devotion (bhakti), peace, contentment, detachment and simplicity.

2.38. In the stability of a virtuous life,
energy is obtained

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः
brahmacarya-pratiṣṭhāyāṃ

ब्रह्मचर्य, brahmacarya - "virtuous life" (brahman, sacred, divine + carya, conduct, derived from car, act, walk, conduct aligned with the sacred).

प्रतिष्ठायां, pratiṣṭhāyāṃ - "in firmness" (pratiṣṭhā, stability, foundation, derived from sthā, to stand, locative indicating the state of stability).

वीर्य, vīrya - "energy/vigor" (vīrya, strength, power, possible derivative of vīr, hero, quality of heroic vitality).

लाभः, lābhaḥ - obtaining (lābha, gain, derived from labh, obtain, nominative indicating the result).

The sūtra 2.38 is part of chapter II of the Yogasūtra (Sādhana-pāda), which details the practices for attaining the state of yoga. More specifically, it forms part of the descriptions of the yamas (ethical observances).

Here brahmacarya, often translated as "chastity" or "continence", but which you render as "virtuous life", a broader interpretation faithful to the idea of conduct aligned with the sacred (brahman).

The sūtra states that when this discipline is firmly established (pratiṣṭhāyāṃ), energy or vigor (vīrya) is obtained (lābhaḥ). This suggests that brahmacarya is not a deprivation, but a channeling of vital energies, resulting in increased inner strength.

Vīrya can be seen as a manifestation of the Whole, a power that emerges when the individual harmonizes with universal unity through a disciplined life of sadhana observance.

:

This sūtra follows a series of yama prescriptions (2.35-2.39), which describe the concrete benefits of each observance. For example, 2.35 promises that non-violence (ahiṃsā) establishes a space of peace, and 2.37 indicates that non-possessiveness (aparigraha) reveals knowledge of life cycles. Similarly, 2.38 links brahmacarya to vīrya-lābhaḥ, showing that every yama releases latent potential.

The preceding sūtra (2.37) and the following one (2.39) share this structure: ethical practice leads to a tangible result, reinforcing the idea that yogic discipline is not abstract, but rooted in real transformations.

The word-for-word translation, "brahmacarya pratiṣṭhāyāṃ vīrya lābhaḥ" (virtuous life, in firmness, energy, obtaining), is a crude sequence that respects Sanskrit order but lacks fluidity in english. This translation, "In the stability of a virtuous life, energy is obtained", adjusts this sequence by adding grammatical

connectors ("in", "is") to render the sentence idiomatic.

"Stability" for pratiṣṭhāyāṃ is slightly more fluid than "firmness", but just as precise, evoking a lasting anchorage. "Energy" for vīrya captures the heroic vitality of the term, and "is obtained" for lābhaḥ faithfully reflects the idea of result without adding emotional connotations absent from the text.

The main difference is the syntactic inversion: Sanskrit places lābhaḥ (obtaining) at the end of the sentence to mark the effect, while your translation puts "is obtained" at the end for narrative clarity in english. This adaptation remains faithful to the meaning and structure.

2.39. With constant detachment,
comes the full understanding
of the reason for birth.

अपरिग्रहस्थैर्ये जन्मकथन्तासम्बोधः
aparigraha-sthairye

अपरिग्रह, aparigraha - "non-possessiveness/disinterestedness/detachment" (a-, non + parigraha, grasp, derived from pari+grah, grasp, lack of attachment to possessions).

स्थैर्ये, sthairye - "in stability/in constancy" (sthairya, firmness, derived from sthā, to stand, locative indicating the state of constancy).

जन्म, janma - birth (janma, birth, derived from jan, to be born, nominative indicating the origin or cycle of life, "samsara").

कथन्ता, kathantā - "how/what manner/why" (katham, how + tā, suffix of abstraction, questioning mode or reason).

सम्बोधः, sambodhaḥ - "full understanding" (sam-, complete + bodha, knowledge,

derived from budh, understand, nominative denoting result).

The sūtra 2.39 of Patañjali's Yogasūtra, translated here as "With constant detachment, comes full understanding of the reason for birth", is part of the chapter on means of attainment (Sādhana-pāda), this verse concludes the ethical observances (yamas), linking aparigraha - non-grasping - to a deep understanding (sambodhaḥ) of the reason for births (janma-kathantā).

The word "detachment" translates aparigraha, a Sanskrit term meaning "non-grasping" (a- + parigraha, from pari + grah, to grasp). Other terms could have been considered: "Non-possessiveness" is faithful to aparigraha's original meaning, but its technical character can seem dry, like a rule rather than an invitation. "Disinterestedness", the antonym of "greed", is attractive, but risks appearing passive or detached from spiritual interiority.

The word "constant" renders sthairye, meaning enduring firmness, stability that doesn't waver (from sthā, to stand). Far from immobile rigidity, "constant" embodies a cardinal virtue, a gentle, unwavering perseverance, often celebrated alongside simplicity and humility. "Constance" is preferred to "stability", or "firmness", which can seem austere.

The sūtra promises that "with constant detachment, comes full understanding of the reason for birth". Janma means "birth", whether of a single life or the cycles of rebirth (saṃsāra), and kathantā (from katham, how or why) questions their cause, manner or purpose.

"Reason for Birth" sheds light on the profound why of embodied existence: why are we born? This understanding (sambodhaḥ, from sam-, complete, and bodha, knowledge) is not intellectual knowledge, a collection of facts or theories. It's an intimate recognition, a clear vision.

This sūtra is part of a larger sequence, that of the yamas described in sūtras 2.35 to 2.39, where each ethical observance bears transformative fruit. Non-violence (2.35) establishes radiant peace, truthfulness (2.36) confers power on words, non-

theft (2.37) reveals inner abundance, continence (2.38) offers vital energy, and here, detachment illuminates the reason for births.

The sūtra 2.38, just before, links virtuous living (brahmacarya) with heroic vigor, setting the stage for the ultimate clarity of 2.39. Together, these verses trace a progressive path: each yama purifies the mind, dissolving the obstacles (kleśas) that obscure vision. Consistency is the golden thread that links these practices, giving them lasting depth, transforming ideals into lived realities.

The word-for-word translation, "aparigraha sthairye janma kathantā sambodhaḥ" (non-possessiveness, in constancy, birth, how, full understanding), is faithful to the telegraphic conciseness of Sanskrit. The version, "With constant detachment, comes the full understanding of the reason for birth. ", adds a fluidity needed for english.

"With constant detachment" condenses aparigraha-sthairye into an elegant expression, where the adjective "constant" directly qualifies detachment, suggesting an intrinsic quality rather than a separate state.

"Comes" introduces a causal dynamic, making explicit the link between practice and its fruit. "Reason for birth" interprets janma-kathantā.

2.40. Through purity, a distancing from one's own body arises,
along with the cessation of intimate contact with others.

शौचात्स्वाङ्गजुगुप्सापरैरसंनसर्गः
śaucāt svāṅga-jugupsā parair-asaṃsargaḥ

शौचात्, śaucāt - "purity of body and mind / chastity" (*śauca*, purity, cleanliness, derived from *śuc*, to shine, to purify; ablative case indicating cause, including both physical and mental aspects).

स्वाङ्ग, svāṅga - "one's own body" (*sva*, own + *aṅga*, limb, body; nominative

designating the personal body).

जुगुप्सा, jugupsā - "distancing / detachment from impermanence" (*jugupsā*, derived from *gup*, to protect, to avoid; nominative indicating a lucid disinterest).

परैर्, parair - "with others" (*para*, other; instrumental plural indicating other bodies or persons).

असंनसर्गः, asaṃsargaḥ - "non-contact / cessation of physical merging" (*a-*, non + *saṃsarga*, contact, mingling, derived from *sam+sṛj*, to join/emit together; nominative indicating the result).

This sūtra opens the *niyamas* (personal disciplines) in the *Sādhana Pāda*. It links the practice of purity (*śauca*) to a radical transformation of our relationship with the flesh. Here, "chastity" translates *śauca* to emphasize the monastic and ascetic dimension of the text, akin to the Shramana currents of that era.

The term *jugupsā* is not a hateful rejection, but a lucid disinterest born from an understanding of the body's impermanence. This distancing from one's own body (*svāṅga*) paves the way for *asaṃsargaḥ*: the cessation of intimate contact and physical promiscuity with others (*parair*).

"Absence of contact" does justice to the root *sṛj* (to emit, to join). It is not merely a mental "non-attachment," but a concrete break from carnal contact which, from an ascetic perspective, scatters vital energy and maintains identification with form. One no longer seeks to merge physically with others because one has realized that the body is a transitory envelope.

This precision strengthens the coherence with the following sūtra (2.41): it is precisely this withdrawal from physical contact and this disinterest in the flesh that allow the mind to no longer be solicited by the senses. By preserving their vibrational integrity, the practitioner can finally turn toward the "revelation of inner perfection."

2.41. Thus, the revelation of perfection,
a joyful consciousness,
concentration and mastery of the senses,
give multiple abilities to perceive the true self.

सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च
sattva-śuddhi-saumanasyaikāgryendriya-
jayātma-darśana-yogyatvāni ca

सत्त्वशुद्धि, sattva-śuddhi - "revelation of perfection" (sattva, derived from sat, perfection, being, perfect reality, out of guna; śuddhi, clarity, revelation, derived from śudh, clarify, nominative indicating a revealed state. "Purification of the essence of being" implies improvement, contradicting the idea that being is unalterable; "revelation of perfection" is more faithful, as śuddhi reveals without modifying).

सौमनस्य, saumanasya - "joyful consciousness" (saumanasya, joyful mental clarity, from su-, good + manas, mind: nominative indicating a mental state).

एकाग्र्य, ekāgrya - "concentration/unification" (ekāgrya, from eka, one + agra, point, nominative indicating focus).

इन्द्रिय, indriya - meaning (indriya, sensory faculties, from indra, master, nominative plural).

जय, jaya - "mastery/conquest" (jaya, victory, from ji, to conquer, nominative indicating control).

आत्मदर्शन, ātma-darśana - "vision of the true self" (ātma, self, derived from at, to be: inner essence; darśana, vision, from dṛś, to see, nominative denoting inner perception. Literally "vision of the self"; "true self" specifies the universal essence).

योग्यत्वानि, yogyatvāni - "multiple abilities" (yogyatva, ability, from yoga, union + tva, quality, neuter plural nominative indicating necessary abilities).

च, ca - and (conjunction, linking results).

This sūtra, translated here as "Thus, the revelation of perfection, joyful awareness, concentration and mastery of the senses give multiple abilities to perceive the true self", is part of the chapter on means of attainment (Sādhana-pāda). The second of the niyamas (personal disciplines), it extends śauca (purity, 2.40), enumerating its fruits: clarity leading to inner unity.

The revelation of perfection (sattva-śuddhi) unveils perfect being (sat), an unchanging state, without altering it.

"Joyful awareness" renders saumanasya, luminous mental clarity; "concentration" translates ekāgrya, unification of the mind; and "mastery of the senses" captures indriya-jaya, control of perceptions, all precise.

"Multiple abilities to perceive the true self" (ātma-darśana-yogyatvāni) refers to the ability to see the inner essence (ātma), not an ego, but a deep truth. A more literal version, such as "abilities to see the self", follows the plain text, but "true self" evokes the fact that there is an erroneous self-view, guided by delusion, when "true self" makes explicit the virtue of observance.

This sūtra follows 2.40, where purity detaches from bodily forms. Here, it illuminates consciousness, preparing for a unified vision. The niyamas (2.40-2.45) - purity, contentment, asceticism, study, devotion - refine the yamas: non-violence, truthfulness, non-stealing, continence, non-possessiveness, purifying the being.

The word-for-word translation, "sattva-śuddhi saumanasya ekāgrya indriya-jaya ātma-darśana-yogyatvāni ca" (revelation of perfection, joyful clarity, concentration, mastery of the senses, abilities to perceive the true self, and), is concise. This Traduction unites these spiritual fruits in evocative simplicity.

2.42. Satisfaction is
the unequalled fulfillment of happiness.

सन्तोषादनुत्तमः सुखलाभः
santoṣād-anuttamaḥ-sukha-lābha

सन्तोषात्, santoṣāt - "by satisfaction" (santoṣa, contentment, satisfaction, de sam + tuṣ, to be satisfied, ablative indicating cause or origin, "by" or "of").

अनुत्तमः, anuttamaḥ - unsurpassed (an-, non + uttama, supreme, excellent: masculine nominative, meaning "not surpassed", "unsurpassable").

सुख, sukha - happiness (sukha, pleasantness, bliss, opposite duḥkha, suffering, nominative indicating a state).

लाभः, lābhaḥ - obtaining (lābha, gain, achievement, from labh, obtain, masculine noun indicating result).

This sūtra 2.42, translated here as "Satisfaction is the unsurpassed fulfillment of happiness", is part of the chapter on the means of fulfillment (Sādhana-pāda). The third of the niyamas (personal disciplines), it celebrates santoṣa (satisfaction), a deep contentment derived from purity (śauca, 2.40) and inner clarity (2.41).

Satisfaction (santoṣa) is not the satiation of desires, but an unchanging bliss, unveiled by the acceptance of what is.

"Unsurpassed" (anuttamaḥ) denotes his supremacy, a happiness (sukha) beyond ephemeral pleasures.

"Fulfillment" (lābhaḥ) emphasizes a spiritual achievement, distinct from worldly gains. A literal version, such as "through satisfaction, the matchless attainment of happiness", follows the plain text, but "is" links cause to fruit with simplicity,

making the depth accessible.

This sūtra extends 2.41, "where mastery of the senses and inner vision emerge". Here, santoṣa crowns these qualities, offering joy independent of circumstance. The niyamas (2.40-2.45) - purity, contentment, asceticism, study, devotion - refine the yamas: non-violence, truthfulness, non-stealing, continence, non-possessiveness. Together, they purify the being, preparing for unity.

The word-for-word translation, "santoṣād anuttamaḥ sukha-lābhaḥ" (through satisfaction, the matchless attainment of happiness), is concise. This traduction, fluid and evocative, captures the spiritual essence of the sūtra. This happiness does not eclipse human joys, but transcends them, anchored in a larger truth.

2.43. Through self-discipline, impurities are erased,
and the body and senses reach their fulfillment.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः
kāyendriya-siddhir-aśuddhi-kṣayāt-tapasa

काय, kāya - body (kāya, physical body, from ci, to accumulate, nominative indicating the subject or object affected).

इन्द्रिय, indriya - meaning (indriya, sensory faculties, from indra, master, nominative plural, associated with kāya).

सिद्धिः, siddhiḥ - achievement (siddhi, accomplishment, perfection, from sidh, to succeed, feminine noun denoting result).

अशुद्धि, aśuddhi - impurities (a-, not + śuddhi, clarity, from śudh, clarify, nominative indicating what is eliminated).

क्षयात्, kṣayāt - "by elimination" (kṣaya, destruction, from kṣi, destroy, ablative indicating cause, "by" or "of").

तपसः, tapasaḥ - "from self-discipline" (tapas, ardor, discipline, from tap, heat, ablative indicating origin or cause).

This sūtra, translated here as "Through self-discipline, impurities are erased, and the body and senses attain their fulfillment", is part of the chapter on the means of fulfillment (Sādhana-pāda). The third of the niyamas, it celebrates tapas (self-discipline), extending purity (śauca, 2.40) and contentment (santoṣa, 2.42).

Self-discipline (tapas), zeal in daily and spiritual acts, dissolves impurities (aśuddhi-kṣayāt), enabling the body (kāya) and senses (indriya) to reach their fulfillment (siddhiḥ).

"S'effacent" renders elimination fluid, while "atteignent leur accomplissement" translates the state of functional plenitude, a body refined like a sacred instrument. A cruder version, such as "through self-discipline, the elimination of impurities leads to the fulfillment of body and senses", strictly follows the text, but "fade away" and "attain" give greater clarity.

This sūtra is rooted in 2.40-2.42: purity frees from attachments, contentment offers bliss, and tapas refines the bodily vehicle to embody unity. The niyamas (2.40-2.45) - purity, contentment, discipline, study, devotion - complement the yamas (non-violence, truthfulness, non-stealing, continence, non-possessiveness), uniting being with the Whole.

The word-for-word translation, "kāya indriya siddhiḥ aśuddhi kṣayāt tapasaḥ" (body sense accomplishment impurities elimination through self-discipline), is concise. This traduction, precise and fluid, captures the practical impulse: tapas is a reasoned care, optimizing the body without austere asceticism.

2.44. The study of the self leads to fusion
with the desired divine light.

स्वाध्यायादीष्टदेवतासम्प्रयोगः
svādhyāyād

स्वाध्यायात्, svādhyāyāt - "through the study of the self" (sva, self, personal essence + adhi, on, about + āya, from √i, go: study, contemplation + -āt, ablative: through, from).

इष्टदेवता, iṣṭadevatā - "desired divine light" (iṣṭa, from √iṣ, to desire, desired, dear + devatā, from √div, to shine, luminous essence, sacred principle).

सम्प्रयोगः, samprayogaḥ - fusion (sam-, complete + pra-, intensive + yoga, from √yuj, unite: union + -ḥ, nominative, deep unitive connection).

This sūtra, (svādhyāyād iṣṭadevatāsamprayogaḥ), is found in the Sādhana Pāda, among the niyama (observances) of aṣṭāṅga yoga. It follows tapas (self-discipline, 2.43) and śauca (purity, 2.40-41), marking a progression where svādhyāya (self-study) leads to samprayogaḥ (fusion) with iṣṭadevatā (desired divine light).

Svādhyāyāt, from sva (self) and adhyāya (study), refers to deep inner contemplation on the essence of the self.

Iṣṭadevatā unites devatā (to shine: luminous essence) and iṣṭa (desired, dear). In the early Yogasūtra, devatā is not a personalized deity, but an absolute radiance, akin to jain jyoti or āloka shramana. Iṣṭa translates the practitioner's impulse towards this unique light, an intimate aspiration.

Samprayogaḥ, from yoga (union, to unite), with sam- (totality) and pra- (intensity), describes a complete fusion of the self with divine light.

The sūtra 2.44 is part of a sequence: tapas (2.43) purifies (aśuddhi-kṣayāt), preparing svādhyāya, which reveals divine light. This light is immanent, the essence of the self freed from veils.

Svādhyāya is a silent contemplation of the self, of its essence. This reveals the

divine light as the ultimate essence. Fusion (samprayogaḥ) is a state of unity, attainable through continuous discipline, where the practitioner harmonizes with the absolute.

2.45. Through devotion to the Lord,
the meditator achieves samādhi.

समाधिसिद्धिरीश्वरप्रणिधानात्
samādhisiddhir īśvarapraṇidhānāt

समाधि, samādhi - samādhi (sam-, together + ā-, towards + dhi, from dhā, to hold, perfect concentration, unity of mind).

सिद्धिः, siddhiḥ - achievement (siddhi, perfection, from sidh, to succeed, feminine noun denoting result).

ईश्वर, īśvara - Lord (from īś, to rule, master, supreme principle + -vara, eminent: guiding essence).

प्रणिधानात्, praṇidhānāt - "by devotion" (pra-, intensive + ni-, toward + dhāna, from dhā, place, fervent abandon + -āt, ablative: by, from).

This sūtra, (samādhisiddhir īśvarapraṇidhānāt), is found in the Sādhana Pāda, among the niyama. It follows svādhyāya (2.44), where the self becomes enlightened. Here, praṇidhāna gives samādhisiddhiḥ, perfect concentration.

Samādhi is the focused mind, united after dhyāna. Siddhiḥ is the meditator's achievement, the fruit of effort.

Īśvara is the supreme, shadowless ideal. He's not a god to be begged, but the Tao-Te-King's equivalent of the Tao.

Praṇidhānāt is right devotion, fervent giving. It is walking in the true,

unvarnished way. Praṇidhāna is a bright flame. This devotion leads to samādhi, where the self is fulfilled.

The sūtra 2.45 traces a thread: svādhyāya clarifies, praṇidhāna elevates the soul. Perfect concentration forges the meditator.

Devotion is not bigotry, it's not just about chanting mantras, or always fiddling with your rosary, shaving your head or covering yourself in ashes. True devotion, bhakti, is practically following the true precepts leading to Liberation and following the teachings of one's guru.

2.46. The posture is stable and pleasant.

स्थिरसुखमासनम्
sthirasukham āsanam

स्थिर, sthira - firm (sthira, stable, from sthā, to hold, adjective describing posture).

सुखम्, sukham - pleasant (sukha, comfort, from su-, good + kha, space, neuter noun adjective).

आसनम्, āsanam - posture (āsana, sitting, from ās, to sit, neuter nominative indicating subject).

This sūtra, (sthirasukham āsanam), is found in the Sādhana Pāda, after praṇidhāna (2.45). It opens the physical limbs, where āsana serves meditation.

Sthira is stability, a solid anchor. The position holds, firm as a mountain. You're asked not to move, that is, to remain motionless: movement distracts and prevents you from reaching dhyana, the deep meditation before samadhi.

Sukham is comfort, avoiding the need to move? Posture is free from discomfort.

Āsanam is sitting for the mind. No strict rules, just a supportive sitting position that can be held for a long time.

The sūtra 2.46 poses the body: praṇidhāna elevates the soul, āsana stabilizes it. The stable, pleasantly held position helps the mind to attain dhyana, then samadhi.

2.47. Through the relaxation of effort and absorption
into the bliss of the infinite,
the posture becomes anchored.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम्
prayatna-śaithilya-ananta-samāpattibhyām

प्रयत्न, prayatna - effort (*prayatna*, effort, from *pra-*, intensive + *yatna*, action; masculine nominative).

शैथिल्य, śaithilya - relaxation (*śaithilya*, loosening, from *śithila*, loose; neuter nominative).

अनन्त, ananta - "bliss of the infinite" (*ananta*, endless, from *an-*, non + *anta*, end; here referring to the immutable Infinite).

समापत्तिभ्याम्, samāpattibhyām - contemplation / fusion (*samāpatti*, convergence, from *sam-*, together + *ā-*, toward + *pat*, falling; *-bhyām*, instrumental dual: by these two means).

This sūtra (*prayatnaśaithilyānantasamāpattibhyām*) is found in the *Sādhana Pāda*, following the definition of posture (2.46). It describes the method by which *āsana* ceases to be a physical exercise and becomes a meditative state.

Prayatna is voluntary effort, muscular or mental tension. *Śaithilya* is its total release: the sitting becomes weightless and fluid.

Ananta does not simply refer to spatial extension here, but to the bliss of the Infinite. It is the state of eternity and fullness that knows no bounds.

Samāpatti is more than contemplation; it is a "coincidence" or a fusion. The mind plunges into this Infinite and is absorbed by it, peaceful and pure.

The posture is thus anchored through two converging paths: the abandonment of doing (*śaithilya*) and absorption into being (*ananta-samāpatti*). The body rests in the stillness of the infinite, while the mind opens to bliss. Effort fades, and stability settles in. This fusion with the Infinite soothes the soul and strengthens the posture, while the stable posture reinforces the bliss. The sensation of the physical body fades away, giving way to the consciousness of the absolute, where a profound peace reigns.

2.48. As a result, objections no longer have any impact.

ततोद्वन्द्वानभिघातः
tato dvandvānabhighātaḥ

ततः, tataḥ - "from then on" (tataḥ, de là, alors, de tat-, cela, adverb, ablative).

द्वन्द्व, dvandva - opposites (dvandva, pair of opposites, dva-, two, nominative plural neuter).

अनभिघातः, anabhighātaḥ - "absence of impact" (anabhighātaḥ, non-impact, from an-, non- + abhi-, verse + ghāta, strike, nominative singular masculine).

This sūtra, (tato dvandvānabhighātaḥ), is part of the Sādhana Pāda, crowning the mastery of āsana (2.46-2.47). After anchoring the posture through relaxation and contemplation of endless space, it reveals a profound freedom: immunity to the oppositions that agitate the world.

Tataḥ, "therefore", links effect to cause. The stable, flowing, meditative posture opens up an inner refuge.

Dvandva, "opposites", are those pairs that tug at the heartstrings: heat and cold, pleasure and pain, hope and fear. They are multiple, because existence is woven of opposites. And yet, here, their grip fades.

Anabhighātaḥ, "absence of impact", is deliverance. Oppositions cease to strike the mind, like waves broken on an immovable rock.

Āsana, much more than a physical form, becomes a sanctuary. Through relaxation of the body (śaithilya, 2.47) and immersion in the infinite (ananta-samāpatti), the practitioner transcends external troubles. A literal version, "thence, unstricken by pairs of opposites", follows the plain text. But "no longer impacted" makes the idea fluid, accessible, revealing a peace that depends on nothing.

This sūtra extends 2.47, where the posture is anchored in serenity. It is part of the path of yamas and niyamas (2.30-2.45), which purify the being for unity. After non-violence, truth and contentment, āsana places the body like a temple, untouched by opposing winds. Oppositions, omnipresent in everyday life, lose their power in the face of a centered mind.

The word-for-word translation, "tataḥ dvandvān abhighātaḥ" (hence, pairs of opposites without impact), is concise. The chosen version, "opposites no longer impact", captures the spiritual essence: a stability that doesn't erase opposites, but renders them harmless. This freedom is not a rejection of the world, but a harmony in which everything is welcomed, untroubled.

The sūtra 2.48 teaches: in firm posture, the soul finds its axis. Oppositions slip away, the spirit remains. The body calms, peace rises, revealing a unity beyond divisions.

2.49. With this established, breathing is free,
as interrupting the effort of breathing in and out.

तस्मिन्सतिश्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः
tasmin sati śvāsa-praśvāsayor gati-vicchedaḥ

तस्मिन्, tasmin - that (tasmin, in that, from tad-, that, locative singular).

सति, sati - being (sati, being, from sat-, existing: locative absolute).

श्वास, śvāsa - inspiration (śvāsa, incoming breath, from śvas-, to breathe: nominative singular masculine).

प्रश्वासयोः, praśvāsayoḥ - expiration (praśvāsa, outgoing breath, from pra-, out + śvāsa, masculine genitive dual).

गति, gati - movement (gati, movement, from gam-, to go, feminine singular nominative).

विच्छेदः, vicchedaḥ - interruption (vicchedaḥ, cut, from vi-, apart + cheda, cut, masculine singular nominative).

प्राणायामः, prāṇāyāmaḥ - "free breathing" (prāṇāyāmaḥ, breath control, from prāṇa-, vital breath + āyāma, extension, nominative singular masculine).

In the Sādhana Pāda, 2.49 introduces prāṇāyāma after fluid posture (2.47) and the end of dualities (2.48). Tasmin sati connects the breath to a stable base.

Śvāsa-praśvāsayor refers to inhalation and exhalation. Gati-vicchedaḥ, literally "interruption of movement", does not block the breath but breaks the meditator's voluntary effort. "As interrupting effort" translates vicchedaḥ with nuance, suggesting an implicit cessation of intention, true to the text, as 2.47 advocates ease.

Prāṇāyāmaḥ, rendered as "free breathing", captures prāṇa-āyāma as spontaneous flow, not dualistic control. This slightly interpretive translation remains faithful: the Sanskrit allows gati-vicchedaḥ to be read as a mental break, and the monistic context justifies "free" to reflect unity with the universal prāṇa. In practice, abandoning all forcing of the breath unites the meditator with the present moment, opening to meditation.

2.50. That established, breathing,
whether coming out or going in, spreads freely,
observed over space and time
with conscious attention,
becoming long and subtle.

बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसङ्ख्याभिः
परिदृष्टः दीर्घसूक्ष्मः
bāhya-ābhyantara-stambha-vṛttiḥ
deśa-kāla-saṅkhyābhiḥ paridṛṣṭaḥ dīrgha-sūkṣmaḥ

बाह्य, bāhya - external (bāhya, outside, from bahis, outside, adjective).

आभ्यन्तर, ābhyantara - internal (ābhyantara, interior, from abhi-antara, within, adjective).

स्तम्भ, stambha - suspension (stambha, stop, from stambh-, to immobilize, nominative singular masculine).

वृत्तिः, vṛttiḥ - breathing (vṛttiḥ, movement, from vṛt-, turn, nominative singular feminine).

देश, deśa - space (deśa, place, from diś-, indicate, ablative singular masculine).

काल, kāla - time (kāla, time, from kal-, measure, masculine singular ablative).

सङ्ख्याभिः, saṅkhyābhiḥ - "conscious attention" (saṅkhyā, count, from saṅ-khyā-,

calculate, feminine plural instrument).

परिदृष्टः, paridṛṣṭaḥ - observed (paridṛṣṭaḥ, observed, from pari-dṛś-, see around, past participle nominative singular masculine).

दीर्घ, dīrgha - extend (dīrgha, extended, from dīrgh-, extend, adjective).

सूक्ष्मः, sūkṣmaḥ - subtle (sūkṣmaḥ, fine, from sūkṣ-, refine, masculine singular noun adjective).

In the Sādhana Pāda, 2.50 refines prāṇāyāma after 2.49, where breath becomes emancipated. Here, vṛttiḥ, often "mental fluctuation", refers to the breath, its flow (bāhya, outgoing; ābhyantara, incoming). Observing it (paridṛṣṭaḥ) throughout space (deśa) and time (kāla), with conscious attention (saṅkhyābhiḥ), calms the mind. Each cycle, followed without forcing, stretches (dīrgha) and refines (sūkṣma), verging on the invisible. This is not control, but fusion.

2.51. Fourthly, the
transcending the idea of inside and outside

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः
bāhya-ābhyantara-viṣaya-ākṣepī

बाह्य, bāhya - outside (bāhya, external, from bahis, outside, adjective).

आभ्यन्तर, ābhyantara - interior (ābhyantara, internal, from abhi-antara, within, adjective).

विषय, viṣaya - idea (viṣaya, object, domain, from vi-ṣi-, enter, nominative singular masculine).

आक्षेपी, ākṣepī - transcendence (ākṣepī, which exceeds, from ā-kṣip-, reject, masculine singular nominative).

चतुर्थः, caturthaḥ - fourth (caturthaḥ, fourth, from catur-, four, masculine singular nominative).

In the Sādhana Pāda, 2.51 completes prāṇāyāma. In 2.50, first exhalation (bāhya), second inhalation (ābhyantara), third suspension (stambha) refine the breath.

Fourth (caturthaḥ), the idea (viṣaya) of inside or outside vanishes. This transcendence (ākṣepī) is not an effort: the breath, followed until then, melts into the Whole. Dualities fade away.

Compared with 2.50, where attention guides, 2.51 frees us from all distinctions. Inner asceticism comes to an end: neither inside nor outside, just unity. In practice, leaving the idea that attantion leaves the breath means that the meditation technique is no longer necessary: in seedless samadhi, you can no longer practice a meditation technique, you're just in contemplation, immersed in the perfect consciousness of bliss; satçitananda.

2.52. Then the veil hiding the divine light is lifted.

ततः क्षीयते प्रकाशावरणम्
tataḥ kṣīyate prakāśāvaraṇam

ततः, tataḥ - then (tataḥ, from there, then, from tat-, that, adverb, ablative).

क्षीयते, kṣīyate - "fades away" (kṣīyate, is destroyed, diminishes, from kṣi-, perish, 3rd person singular present passive).

प्रकाश, prakāśa - "divine light" (prakāśa, radiance, jyoti, from pra-, before + kāś-, shine, genitive singular masculine).

आवरणम्, āvaraṇam - veil (āvaraṇam, cover, from ā-vṛ-, cover, nominative singular neuter).

In the Sādhana Pāda, 2.52 raises prāṇāyāma after 2.51, where dualities vanish. After exhalation, inhalation, suspension (2.50), then their transcendence (2.51), then (tataḥ) the veil (āvaraṇam) masking the divine light (prakāśa) fades away (kṣīyate). This light, jyoti, is the image of God, outside space and time, sat-cit-ānanda. Compared to 2.51, where the idea of breath dissolves, 2.52 reveals pure unity. Asceticism culminates: the mind unites with the Whole.

2.53. Then the mind becomes capable of concentration

धारणासु च योग्यता मनसः
dhāraṇāsu ca yogyatā

धारणासु, dhāraṇāsu - concentration (dhāraṇā, locative plural, in acts of fixing the mind).

च, ca - "and/then" (ca, conjunction, contextual link).

योग्यता, yogyatā - "ability/capability" (yogya, feminine noun, quality of being able).

मनसः, manasaḥ - of the mind (manas, genitive singular, relating to the mind).

In the Sādhana Pāda, this sūtra marks the culmination of preparatory practices. The yamas, niyamas, āsana, prāṇāyāma and pratyāhāra refine the mind, making it ready for dhāraṇā, focused concentration.

Dhāraṇāsu, plural, evokes varied forms of mental fixation, not a single act. Yogyatā indicates a skill acquired through discipline, not spontaneous. Manasaḥ links this ability to a purified mind.

Compared to 2.52 (clarity via prāṇāyāma) and 2.51 (suspension of breath), this sūtra introduces the stability necessary for dhyāna. The practice involves training the mind to stay on one point, calmly, steadily, which is useful for the practice of

"service", the equivalent of Lao-Tzu's "nonaction" or "wu wei".

2.54. When the senses,
detached from their natural objects of attraction,
reflect the essence of consciousness,
is withdrawal, the return to Unity.

Or

Pratyahara is the withdrawal of the senses from their objects,
as if the mind were following its own nature.

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः
svaviṣayāsamprayoge cittasvarūpānukāra
ivendriyāṇāṃ

स्वविषय, svaviṣaya - "own objects" (sva, own, viṣaya, object, locative, in their objects).

असम्प्रयोगे, asamprayoge - "non-contact" (a-, non, samprayoga, contact, locative, in the absence of connection).

चित्तस्वरूप, cittasvarūpa - "essence of consciousness" (citta, consciousness, svarūpa, own form, locative, in its nature).

अनुकार, anukāra - imitation (anu-, after, kāra, action, follow form).

इव, iva - "as if" (iva, particle, comparison).

इन्द्रियाणां, indriyāṇāṃ - "of the senses" (indriya, sense, genitive plural, relating to the senses).

प्रत्याहारः, pratyāhāraḥ - withdrawal (prati-, against, āhāra, grasp, withdrawal of the

senses, nominative).

In the Sādhana Pāda, pratyāhāra stands like a sacred threshold. The senses, captivated by their natural objects of attraction - a melody, a flash of light - weave a world of fragments.

Svaviṣaya names these magnets, not to condemn them, but to recognize them. Asamprayoge, non-contact, is deliverance. The senses open, like a flower in the morning. They don't close, they turn towards the essence of consciousness, cittasvarūpa, pure and limitless.

Anukāra, imitation, is a subtle dance. Guided by iva, this "as if", the senses brush against clarity without yet melting into it. Compared to 2.53, where the mind is refined for concentration, pratyāhāra frees it from sensory waves. The practice? Simple, yet lively. Smell a fragrance, hear a whisper. The senses calm, the mind awakens.

Pratyāhāra is not a break, but a return. The "Unity", absent from the raw text, does not betray pratyāhāraḥ. It embraces it. Where the whispered sūtra "withdrawal" is implied, the meanings, detached, no longer divide. They reveal undivided being. In practice, every sensation released is a thread renewed with the source.

2.55. The result is total mastery of the senses.

ततः परमा वश्यतेन्द्रियाणाम्
tataḥ paramā vaśyatendriyāṇām

ततः, tataḥ - "from there" (tatas, adverb, from that, consequence).

परमा, paramā - supreme (parama, feminine adjective, nominative, the highest degree).

वश्यता, vaśyatā - mastery (vaśya, derived from vaś, control, feminine noun, state of being mastered).

इन्द्रियाणाम्, indriyāṇām - "of the senses" (indriya, sense, genitive plural, relating to the senses).

This sūtra, the last of the Sādhana Pāda, seals the journey of inner discipline. Tataḥ, "from there", points to pratyāhāra, the withdrawal of the senses described in 2.54. This withdrawal, where the senses become detached from their natural objects, is rendered by paramā vaśyatā, supreme mastery.

Indriyāṇām, these gates of experience, subside, not out of compulsion, but out of clarity. It's not a struggle. Compared to 2.54, where the senses reflect the essence of consciousness, 2.55 enshrines their freedom.

Paramā, "supreme", is not pride, but fullness. The practice remains that of pratyāhāra. This mastery opens the way to dhāraṇā, the concentration of Book III. In a monistic vision, vaśyatā does not oppose the senses to consciousness. It dissolves their apparent separation. The senses, appeased, no longer break unity.

Synthesis of the Second Book

The Second Book of the Yoga-Sūtras, titled Sādhana Pāda, serves as the pragmatic and technical pillar of the science of Yoga. From a monist perspective, it moves beyond merely defining the state of Oneness to tracing a concrete roadmap for achieving it, transforming every aspect of existence into an act of purification. Freed from later dualistic interpretations, this book reveals that practice (*Sādhana*) is not a struggle against nature, but a progressive dissolution of the ignorance (*Avidyā*) that veils our true identity.

Through the alchemy of Kriyā-Yoga, the student learns to weaken the causes of suffering to make room for "True Sight." This path unfolds through the eight limbs of Yoga, a comprehensive engineering system that harmonizes social

relations, purifies the physical vehicle, and refines the breath to total transparency. This methodical ascension leads from the withdrawal of the senses to vibrational mastery, preparing the mind to become the instrument of a liberated consciousness, where every gesture and breath vibrates in harmony with rediscovered Unity.

Here is a complete synthesis of the metaphysical and technical analysis of the Second Book of the Yoga-Sūtras (Sādhana Pāda), from sūtra 2.1 to sūtra 2.55.

1. The Yoga of Action and the Dissolution of Causes (2.1 - 2.11) The second book opens with *Kriyā-Yoga*, transformative action. This is not a simple discipline, but a process of purification through ardor (*Tapas*), self-study (*Svādhyāya*), and surrender to the Unique (*Īśvarapraṇidhāna*). The goal is the weakening of the *Kleśas* (the causes of suffering). Ignorance (*Avidyā*) is identified as the root of all duality; it is the veil that makes us mistake the impermanent for the eternal. Yoga proposes a "return engineering" here: dissolving these impurities through meditation before they manifest into actions.

2. The Cycle of Karma and the View of Unity (2.12 - 2.25) Patañjali explores the mechanics of destiny. As long as the root of ignorance persists, it produces fruits in the form of social standing, life span, and experiences. Future suffering can and must be avoided. The key lies in understanding the "Connection" (*Saṃyoga*): the illusion of a separation between the Seer (the Self) and the Seen (the world). In a monist perspective, this connection is a divine game (*Līlā*) to be moved through. The remedy is "True Sight" (*Vivekakhyāti*), that flawless clarity that recognizes all is One.

3. The Eight Steps and the Awakening of Light (2.26 - 2.29) To achieve this vision, Patañjali lists the eight limbs (*Aṅgāni*) of Yoga. These steps are not separate rungs, but parts of an organic whole that, when practiced consistently, consume impurities and ignite the light of knowledge (*Jñānadīptiḥ*). From social behavior to total unity, this path transforms the practitioner into a vessel for truth.

4. The Yamas: Universal Ethics (2.30 - 2.31) The first pillar is *Yama*, duties toward others: kindness, truthfulness, integrity, temperance, and selflessness.

These principles are not malleable social rules, but the "Great Vow" (*Mahāvratam*), universal and unconditional. They transcend birth, place, and time to establish a vibrational harmony between the self and the world, for in Unity, harming another is harming oneself.

5. The Niyamas: Inner Discipline (2.32 - 2.45) The *Niyamas* turn the gaze inward: purity, peace, discipline, self-knowledge, and devotion. Each practice bears tangible fruit: contentment offers unparalleled happiness, self-discipline refines the body and senses, and self-study leads to fusion with the desired divine light (*Iṣṭadevatā*). Devotion is not bigotry, but a living flame, a concrete action leading directly to the accomplishment of *Samādhi*.

6. Mastering Disturbing Thoughts (2.33 - 2.34) Faced with mental obstacles (*Vitarka*), such as impulses toward violence or greed, Patañjali proposes "frequency re-engineering": meditation on the opposite (*Pratipakṣa-bhāvanam*). Since dark thoughts generate infinite fruits of suffering, one must replace the disturbing vibration with its complementary frequency to restore the stability necessary for the journey.

7. Posture and the Extension of Breath (2.46 - 2.53) The body becomes a temple through *Āsana*, which must be stable and pleasant. Through the relaxation of effort and fusion with the infinite, the posture becomes anchored, making the meditator insensitive to dualities (heat/cold, pleasure/pain). This is followed by *Prāṇāyāma*, free breathing. The breath is no longer controlled but liberated, becoming long and subtle. When the very idea of interior and exterior is transcended, the veil masking the divine light is lifted, and the mind finally becomes fit for pure concentration.

8. Pratyāhāra: The Return to the Source (2.54 - 2.55) The book closes with *Pratyāhāra*, the withdrawal of the senses. This is not a rupture with the world, but a liberation: the senses, ceasing to project toward external objects, turn inward to reflect the essence of consciousness. This total mastery of sensory faculties is not a struggle, but a supreme clarity. The practitioner no longer divides reality; they are ready for the subsequent stages of profound unity.

Fundamental Lexicon of the Second Book

Ahiṃsā (अहिंसा): Kindness or non-harming. Much more than a mere absence of violence, it is an active benevolence that sees others as part of the Whole. When established, hostility disappears around the practitioner.

Aṅga (अङ्ग): Limbs or stages. Refers to the components of the eightfold path. In a monist view, these "limbs" are parts of an indivisible whole that purify the being toward true vision.

Aparigraha (अपरिग्रह): Selflessness or non-grasping. Detachment from possessions and greed. Its constant mastery reveals the "reason for birth," the profound purpose of incarnated existence.

Āsana (आसन): Posture or seat. It must be stable (*Sthira*) and pleasant (*Sukha*). Through the relaxation of effort and fusion with the infinite, it becomes a sanctuary where the world's oppositions no longer have an impact.

Avidyā (अविद्या): Ignorance. In this book, it is defined as the root of suffering (*Kleśas*). It is the veil that makes us take the impure for pure and the non-self for the Self.

Brahmacarya (ब्रह्मचर्य): Virtuous living or temperance. Conduct aligned with the sacred (*Brahman*). It is not deprivation, but a channeling of vital energy that grants heroic inner strength (*Vīrya*).

Dhāraṇā (धारण): Concentration. The mind's ability, once purified by the breath, to fix itself on a single point. It is the threshold of inner practices leading to unity.

Dvandva (द्वन्द्व): Opposites. The pairs of contraries that agitate existence (heat/cold, pleasure/pain). Mastery of posture allows one to no longer be "struck" by these dualities.

Iṣṭadevatā (इष्टदेवता): The desired divine light. The luminous essence or sacred principle toward which the aspirant strives. Self-study leads to fusion with this absolute radiance.

Kleśa (क्लेश): Causes of suffering or affliction. There are five: ignorance, ego, attachment, aversion, and fear of death (attachment to life). Yoga aims to weaken and then dissolve them.

Kriyā-Yoga (क्रियायोग): Yoga of action. A preliminary practice composed of ardor (*Tapas*), self-study (*Svādhyāya*), and devotion (*Īśvarapraṇidhāna*), designed to reduce the grip of the *Kleśas*.

Niyama (नियम): Observances or duties toward oneself. They include purity, contentment, discipline, self-study, and meditation on the Lord. They refine the practitioner's inner structure.

Prāṇāyāma (प्राणायाम): The extension or liberation of the breath. It is not rigid control, but free breathing that becomes long and subtle. It lifts the veil hiding the inner light.

Pratipakṣa-bhāvanam (प्रतिपक्षभावनम्): Meditation on the opposite. A "frequency re-engineering" technique consisting of cultivating a positive thought or state to neutralize a disturbing impulse (*Vitarka*).

Pratyāhāra (प्रत्याहार): Withdrawal of the senses. The return of sensory faculties toward their source. The senses are no longer captivated by external objects but reflect the essence of consciousness, leading to unity.

Saṃyoga (संयोग): The connection or illusory union. The confusion between the Seer (the Self) and the Seen (the world). This erroneous identification is the cause of suffering that Yoga seeks to sever.

Santoṣa (सन्तोष): Contentment. A state of inner peace independent of

circumstances. It is described as the source of unparalleled happiness.

Sattva-śuddhi (सत्त्वशुद्धि): The revelation of perfection. The purification of the essence of being that unveils joyful mental clarity and the ability to perceive the True Self.

Svādhyāya (स्वाध्याय): Self-study. Inner contemplation and the study of sacred texts that lead to an encounter with divine principles or original light.

Tapas (तपः): Ardor or self-discipline. Sustained effort that "burns" the impurities of the body and senses, refining them as instruments of direct perception.

Vivekakhyāti (विवेकख्याति): True sight or uninterrupted discernment. The ultimate clarity that distinguishes the Self from the illusion of separation. It is the final remedy for ignorance.

Yama (यम): Restraints or duties toward others. A universal ethical foundation (*Mahāvratam*) composed of non-violence, truthfulness, integrity, temperance, and selflessness.

3. Vibhūti Pāda, on Spiritual Accomplishments

This third chapter explores spiritual realization (vibhūti)
obtained through mastery of yogic practices,
including concentration and deep meditation,
leading to union with universal consciousness.

The Expression of Unified Consciousness

This third chapter explores the spiritual realization (vibhūti) achieved through the mastery of yogic practices, including concentration and deep meditation, leading to union with universal consciousness.

The Third Book of the Yoga-Sūtras, titled Vibhūti Pāda, deals with the expansion of the mind's capabilities. From a monist perspective, the "powers" described are not supernatural acquisitions, but intrinsic properties of consciousness (puruṣa) when it expresses itself without the distorting filters of the false ego.

Patañjali introduces the concept of saṃyama: the perfect integration of attention (dhāraṇā), meditation (dhyāna), and unity (samādhi). This is where the metaphysics of the first book and the engineering of the second merge to become a power of action in the world. Each "power" mentioned is a milestone on The Path of recognizing our true identity: if consciousness is one, it has access through resonance to the entire field of Prakṛti.

Far from being distractions, these faculties are presented as indicators of the purification of the mind. They testify to the practitioner's ability to focus on the essence of things, until the distinction between the knower and the known dissolves completely into the vibration of the Shabda-Brahman.

By exploring these depths, the seeker does not seek domination, but transparency. They realize that the most subtle manifestations are merely reflections of the underlying Unity, thus preparing the ground for absolute freedom (kaivalya), where consciousness finally recognizes itself as the source and substance of all that is.

The Sutras, Simply

3.1. Concentration (dhāraṇā)
is the fixation of the mental on a specific point.

देशबन्धश्चित्तस्य धारणा
deśabandhaścittasya dhāraṇā

3.2. Meditation (dhyana) is

the uninterrupted flow
of the perception of this point.

तत्र प्रत्ययैकतानता ध्यानम्
tatra pratyayaikatānatā dhyānam

3.3 This is samadhi, when the spirit,
as empty of its own identity,
only perceives the point (of meditation) that appears clearly.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः
tad svarūpaśūnyam iva

3.4. The three together constitute samyama.

त्रयमेकत्र संयमः
trayam ekatra saṃyamaḥ

3.5. This mastery
comes the light of knowledge.

तज्जयात्प्रज्ञालोकः
tajjayātprajñāloka

3.6. It is applied in stages.

तस्य भूमिषु विनियोगः
tasya bhūmiṣu

3.7. All three are internal

compared with previous years.

त्रयमन्तरङ्गं पूर्वेभ्यः
trayam antaraṅgaṃ

3.8. Even the three are external
compared with grain-free.
(nirbīja samādhi or nirvikalpa-samadhi)

तदपि बहिरङ्गं निर्बीजस्य
tad api bahiraṅgaṃ nirbījasya

3.9. The spirit, by controlling tendencies to disperse
and sustained attention to the controlled moment,
sees Unity revealed.

व्यूत्थाननिरोधसंस्कारयोः अभिभवप्रादुर्भावौ
निरोधक्षणचित्तान्वयो निरोधपरिणामः
vyutthāna-nirodha-saṃskārayoḥ
abhibhava-prādurbhāvau
nirodha-kṣaṇa-cittānvayaḥ nirodha-pariṇāmaḥ

3.10. Through these impressions (linked to nirodha),
the flow of perfect peace is established.

तस्य प्रशान्तवाहिता संस्कारात्
tasya praśāntavāhitā saṃskārāt

3.11. Samādhi is the transformation of the spirit
by the decline of distraction and the installation of focus.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः
sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ

3.12. So, once again, when perceptions subsided
and newly emerged are equal, the spirit becomes focused.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः
tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ

3.13. By this, the transformations of properties,
time-markers, and states in matter and the senses are explained.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः
etena bhūtendriyeṣu dharma-lakṣaṇāvasthā-pariṇāmā vyākhyātāḥ

3.14. Substrate remains compliant
with soothed, manifested
and unmanifested properties.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी
śāntoditāvyapadeśyadharmānupātī dharmī

3.15. The succession of these different phases
is the cause of the perceived differences.

क्रमान्यत्वं परिणामान्यत्वे हेतुः
kramānyatvaṃ pariṇāmānyatve hetuḥ

3.16. Mastering the three transformations
reveals knowledge of realities

beyond form manifest and not yet manifest.

परिणामत्रयसंयमात् अतीतानागतज्ञानम्
pariṇāmatrayasaṃyamāt atītānāgatajñānam

3.17. Overlaying words, objects and representations
leads to confusion; mastery of their distinction
reveals the subtle sound of all that is manifested.

शब्दार्थप्रत्ययानाम् इतरेतराध्यासात्सङ्करस् तत्प्रविभागसंयमात्सर्वभूत-रुतज्ञानम्
śabdārthapratyayānām itaretarādhyāsāt saṅkarastatpravibhāga
saṃyamātsarvabhūtarutajñānam

3.18. By direct perception of footprints,
knowledge of the original state of consciousness
is revealed.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम्
saṃskārasākṣātkaraṇāt pūrvajātijñānam

3.19. Through samyama on the contents of the mind,
understanding and empathy are revealed.

प्रत्ययस्य परचित्तज्ञानम्
pratyayasya paracittajñānam

3.20. But not its foundation,
for it is not an object (of meditation) for consciousness.

न च तत्सालम्बनं तस्याविषयीभूतत्वात्
na ca tat-sālambanam tasyāviṣayībhūtatvāt

3.21. When samyama interrupts
the vision of manifested appearances,
what's hidden becomes established.

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे
चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम्
kāyarūpasaṃyamāt tadgrāhyaśaktistambhe
cakṣuḥprakāśāsamprayoge 'ntardhānam

3.22. The time separating a cause from its effects
is variable, short or long.
Consciousness of ultimate destiny
is born of samyama or omens of death.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमात् अपरान्तज्ञानम् अरिष्टेभ्यो वा
sopakramaṃ nirupakramaṃ ca karma tatsaṃyamāt
aparāntajñānam ariṣṭebhyo vā

3.23. Through concentration (samyama)
on benevolence and other qualities,
you're like a child again.

Or

By samyama on benevolence and other qualities,
we develop spiritual virtues.

मैत्र्यादिषु बलानि
maitryādisu balāni

3.24. Obstacles are removed with force,
like elephants and others.

बलेषु हस्तिबलादीनि
baleṣu hastibalādīni

3.25. By the projected light of consciousness,
we acquire knowledge
of the subtle, the hidden and the distant.

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्
pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam

3.26. By meditative mastery
over the light of consciousness,
comes knowledge of the planes of existence.

भुवनज्ञानं सूर्ये संयमात्।
bhuvana jñānaṁ sūrye saṁyamāt

3.27. Through meditation on a luminous spark,
the stillness of the pupils (Vyūhamudrā)
awakens the light of consciousness.

चन्द्रे ताराव्यूहज्ञानम्।
candra tārāvyūhajñānam

3.28. Through meditation on the immutable,
the knowledge of the flow of consciousness awakens.

ध्रुवे तद्गतिज्ञानम्

dhruve tadgatijñānam

3.29. Through focus on the central hub
(the void at its center),
comes knowledge of the body's ordered harmony.

नाभिचक्रे कायव्यूहज्ञानम्
nābhicakre kāyavyūhajñānam

3.30. Through focus on the throat's hollow,
hunger and thirst are stilled.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः
kaṇṭhakūpe kṣutpipāsānivṛttiḥ

3.31. Meditation on the turtle's channel
grants inner stability.

कूर्मनाड्यां स्थैर्यम्
kūrmanāḍyāṃ sthairyam

3.32. Through focus on the light in the head,
the vision of the realized is revealed.

मूर्धज्योतिषि सिद्धदर्शनम्
mūrdhajyotiṣi siddhadarśanam

3.33. Either the reflection or the Whole.

प्रातिभाद्वा सर्वम्

prātibhād vā sarvam

3.34. In the center lies true understanding.

हृदये चित्तसंवित्
hṛdaye cittasaṃvit

3.35. Non-discrimination between
enlightened understanding and the eternal soul,
utterly distinct, causes worldly experience
due to enlightened understanding's outward focus.
Through concentration on its own purpose,
the eternal soul, the ascetic
transcends the error of conflating them
and realizes its direct knowledge.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम्
sattvapuruṣayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ
parārthatvātsvārthasaṁyamātpuruṣajñānam

3.36. From this arise, in inspired form,
the faculties of hearing, touch, sight, taste, and smell.

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्त्तासञ्जायन्ते
tataḥ prātibhaśrāvaṇavedanādarśāsvādavārttāsañjāyante

3.37. These faculties, obstacles to samādhi,
appear as powers (siddhis) in the state of dispersion.

ते समाधावुपसर्गा व्युत्थाने सिद्धयः
te samādhau upasargā vyutthāne siddhayaḥ

3.38. Starting from attachment to the body and guṇas,
inspired knowledge transcends their bonds
and leads to liberation.

बन्धकृत्सङ्गात्सञ्ज्ञानं देहप्रकृत्योः कैवल्यं च
bandhakṛtsaṅgātsañjñānaṃ dehaprakṛtyoḥ kaivalyaṃ ca

3.39. Through the ascending breath,
detachment rises above mud and thorns,
freeing from death.

उदानजयात् पङ्ककण्टकादिषु असङ्ग उत्क्रान्तिश्च
udānajayāt paṅkakaṇṭakādiṣu asaṅga utkrāntiśca

3.40. Through the harmonizing breath, the fire blazes.

समानजयात् ज्वलनम्
samānajayāt jvalanam

3.41. Through saṁyama on the relation of ear and ether,
hearing opens to the divine.

श्रोत्राकाशयोः सम्बन्धसंयमात् दिव्यं श्रोत्रम्
śrotrākāśayoḥ saṃbandhasaṃyamāt divyaṃ śrotram

3.42. Through saṃyama on the perfect union
between form and ether,
and through absorption into the subtle cotton,
the subtle body unites with the ether.

कायाकाशयोः संबन्धसंयमात् लघुतूलसमापत्तेश्चाकाशगमनम्
kāyākāśayoḥ saṁbandhasaṁyamāt laghutūlasamāpatteśca ākāśagamanaṃ

3.43. Through a non-imagined modification,
the disembodied state transcends concepts,
dissolving the veil over the light.

बहिरकल्पिता वृत्तिः महाविदेहा ततः प्रकाशावरणक्षयः।
bahir-akalpitā vṛttiḥ mahā-videhā tataḥ prakāśa-āvaraṇa-kṣayaḥ

3.44. Through saṁyama on the gross,
the true self, the subtle, their coherence,
and their purpose, the elements are transcended.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमात् भूतजयः
sthūlasvarūpasūkṣmānvayārthavattvasaṃyamāt bhūtajayaḥ

3.45. As a result of this saṃyama,
states of consciousness
free from bodily conditioning manifest,
the body achieves full vitality,
and the properties of the elements
become insignificant.

ततोऽणिमादिप्रादुर्भावः कायसम्पत् तद्धर्मानभिघातश्च
tato'ṇimādiprādurbhāvaḥ kāyasampat taddharmānabhighātaś ca

3.46. The yogi's apparent body, wielding the vajra,
embodies grace, power, and stable Samāna.

कायव्यूहसौष्ठवबलसंनादवज्रसंहननत्वम्।
kāyavyūhasauṣṭhavabalasaṃnādavajrasaṃhananatvam

3.47. Through meditative mastery over receptivity,
essential nature, sense of self, connection,
and objectivity of the sensory organs,
their mastery is attained.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः।
grahaṇasvarūpāsmitānvayarthavattvasaṃyamādindriyajayaḥ

3.48. For one who recognizes the distinction
between sattva and the pure soul,
mastery over all existence
and complete knowledge are fulfilled.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च।
sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ ca

---

3.49. Through detachment even from this,
the seeds of afflictions are destroyed,
and liberation from illusion is attained.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्।
tadvairāgyādapi doṣabījakṣaye kaivalyam

3.50. Through detachment even from these realizations,
the roots of suffering are destroyed,
and absolute unity is realized.

तद्वैराग्यादपि दोषबीजक्षयः कैवल्यं च।

tadvairāgyādapi doṣabījakṣayaḥ kaivalyaṃ ca

3.51. Facing invitations from lofty places,
the yogi refrains from pride and attachment,
to avoid the return of unwanted hindrances.

स्थानीयुपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्।
sthānyupanimantraṇe saṅgasmayākaraṇaṃ punaraniṣṭaprasaṅgāt

3.52. Through deep saṃyama on the moment,
the yogi advances toward knowledge born of right vision.

क्षणतत्क्रमयोः संयमात् विवेकजं ज्ञानम्।
kṣaṇatatkramayoḥ saṃyamāt vivekajaṃ jñānam

3.53. Through saṃyama on the moment and past time,
discriminative knowledge is attained.

क्षणतत्क्रमयोः संयमात् विवेकजं ज्ञानम्।
kṣaṇatatkramayoḥ saṃyamāt vivekajaṃ jñānam

3.54. Thus, this knowledge, born of discernment, is liberating,
encompassing all in every dimension, transcending time.

तारकं सर्वविषयं सर्वथाविषयमक्रमंचेति विवेकजं ज्ञानम्।
tārakaṃ sarvaviṣayaṃ sarvathāviṣayam akramam ceti vivekajaṃ jñānam

---

3.55. Liberation is attained when purity aligns between sattva and puruṣa.

Or

When even that (last impression) is restrained, all is restrained,
leading to seedless Samadhi (nirbija samadhi).

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यं।
sattvapuruṣayoḥ śuddhisāmye kaivalyaṃ

With Grammar and Commentaries

3.1. Concentration (dhāraṇā)
is the fixation of the mental on a specific point.

देशबन्धश्चित्तस्य धारणा
deśabandhaścittasya dhāraṇā

देश, deśa – point, focused space (the chosen support for attention).

बन्धः, bandhaḥ – fixation, bond (the act of mooring the mental).

चित्तस्य, cittasya – of the mental, of consciousness.

धारणा, dhāraṇā – concentration (maintaining attention without dispersion).

The point (deśa) is the object of meditation: the breath, the unstruck inner sounds (anāhata nāda) perceived in the silence of meditation, or even a spark of inner light (jyoti) visualized behind the screen of closed eyelids.

By binding (bandhaḥ) the mental to this single point, one brings an end to the fragmentation of attention. This is not a mere observation, but an act of gathering all the strength of consciousness. This point is the gateway: by becoming totally absorbed in it, the practitioner prepares the ground for the duality between the observer and the observed point to begin to dissolve. Concentration is the stability required before movement becomes a continuous

flow. Concentration is the first step toward the mastery of higher states of consciousness.

3.2. Meditation (dhyana) is
the uninterrupted flow
of the perception of this point.

तत्र प्रत्ययैकतानता ध्यानम्
tatra pratyayaikatānatā dhyānam

तत्र, tatra - there (tatra, adverb, refers to the deśa of dhāraṇā, translated here as "that point").

प्रत्यय, pratyaya - perception (pratyaya, masculine noun, from prati+i, deśa-oriented cognition or mental content).

एकतानता, ekatānatā - continuity (ekatānatā, feminine noun, from eka+tāna+tā, uninterrupted flow).

ध्यानम्, dhyānam - meditation (dhyāna, neuter noun, from dhyai, sustained contemplation).

This sūtra defines dhyāna, the seventh limb of yoga presented in the Sādhana Pāda, and the second of samyama, as the continuous maintenance of perception (pratyaya) on the focal point (deśa) established during dhāraṇā (3.1).

After pratyāhāra (2.54), which withdraws the senses from distractions, and dhāraṇā, which fixes the mind on a specific point, dhyāna transforms this fixation into an uninterrupted current.

Tatra designates this point chosen during dhāraṇā. Pratyaya is the perception of this point. Ekatānatā indicates that this perception flows without interruption, the mind remaining united with the point.

In a monistic reading, dhyāna dissolves the temporary distinction between the mind (draṣṭṛ) and the perceived point (dṛśya): by immersing itself in perception, the mind recognizes their underlying unity. The practice consists of letting the perception of the point occupy the mind effortlessly, like a natural flow, preparing for samādhi (3.3), where only the essence of the point shines forth. Dhyāna relies on the stability of pratyāhāra and the discipline of dhāraṇā, marking a key step toward Union.

3.3 This is samadhi, when the spirit,
as empty of its own identity,
only perceives the point (of meditation) that appears clearly.

तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः
tad svarūpaśūnyam iva

तद्, tad - that (tad, neuter pronoun, nominative singular, refers to the pratyaya of dhyāna).

एव, eva - only (eva, particle, emphasizes exclusivity).

अर्थमात्रनिर्भासम्, arthamātranirbhāsam - "the object appears clearly". (compound, artha, object or essence, mātra, only, nirbhāsam, appearing clearly, from nir+bhā).

स्वरूपशून्यम्, svarūpaśūnyam - "emptiness of one's own form" (compound: svarūpa, one's own form or identity, śūnyam, emptiness, from śū).

इव, iva - "as if" (iva, particle, indicates appearance or similarity).

समाधिः, samādhiḥ - absorption/fusion (samādhi, masculine noun, from sam+ā+dhā, state of union or total concentration).

This sūtra defines samādhi, the eighth branch of yoga in the Sādhana Pāda, as the state where the spirit becomes totally absorbed in the point of meditation, losing all self-consciousness.

After pratyāhāra (2.54), which withdraws the senses, dhāraṇā (3.1), which fixes the spirit on a point (deśa, like a flame), and dhyāna (3.2), which maintains a continuous flow of perception (pratyaya) from that point, samādhi transcends the ego.

Tad refers to the pratyaya of dhyāna: for example, the perception of a flame. Arthamātranirbhāsam means that only the point (artha) appears clearly in the spirit, without any other content.

Svarūpaśūnyam iva indicates that the spirit (citta) seems empty of its own identity (svarūpa), as if it were melting into the point.

In a monistic reading, samādhi is a fusion: the temporary distinction between draṣṭṛ (seer) and dṛśya (seen) fades, revealing their unity in consciousness. The practice consists in surrendering to the point, until it is the only clear reality, the spirit longer perceiving its "I". Samādhi is the summit of samyama (3.4), combining dhāraṇā, dhyāna, and samādhi for spiritual realization.

3.4. The three together constitute samyama.

त्रयमेकत्र संयमः
trayam ekatra saṃyamaḥ

त्रयम्, trayam – the three (limbs 3.1, 3.2, and 3.3).

एकत्र, ekatra – together (in one point, convergently).

संयमः, saṃyamaḥ – samyama (integrated mastery).

Samyama is the central technical tool of this section of the Yoga Sūtra. It is not a new state in itself, but the joint application of concentration, meditation, and absorption. When these three stages act together on a single point, they form a beam of consciousness so powerful that it allows one to penetrate the profound nature of anything. From this perspective, samyama is the precision mechanism that allows the transition from mere observation of the play to the realization of unity.

3.5. This mastery
comes the light of knowledge.

तज्जयात्प्रज्ञालोकः
tajjayātprajñāloka

तत्, tat - that (tat, neuter pronoun, nominative singular, refers to samyama). जयात्, jayāt - "through mastery" (jayāt, ablative singular of jaya, victory or mastery, here the mastery of samyama).

प्रज्ञालोकः, prajñālokaḥ - "light of knowledge" (prajñālokaḥ, masculine noun, compound of prajñā, unlearned knowledge or revealed wisdom, and ālokaḥ, light or vision).

This sūtra describes a result of samyama, defined in 3.4 as the combination of dhāraṇā, dhyāna, and samādhi.

Tat refers to samyama, integrating dhāraṇā (fixation on a point, deśa), dhyāna (continuous flow of perception, pratyaya), and samādhi (absorption where only the point appears clearly, the spirit being as if empty of its identity).

Jayāt indicates that full mastery of samyama leads to prajñālokaḥ, the light of knowledge. This knowledge is an unlearned knowledge, a revealed wisdom (Veda, in the sense of transcendental knowledge and not the Vedic texts), perceived as a true inner light through the practice of a meditation technique,

Shambhavi-Mudra (Gheranda-Samhita, verse 59).

This practice consists of meditating, with eyes closed and the pupils of the eyes immobilized, on the point between the eyebrows to contemplate the light of the self, in resonance with the process of samyama.

In a monistic reading, prajñālokaḥ is the vision of pure consciousness (puruṣa): the temporary distinction between the seer (draṣṭṛ) and the seen (dṛśya) fades, and the spirit, purified by samyama, perceives luminous unity, prefiguring kaivalya as fusion with the original unity.

3.6. It is applied in stages.

तस्य भूमिषु विनियोगः
tasya bhūmiṣu

तस्य, tasya - "of that" (tasya, neuter pronoun, genitive singular, refers to samyama).

भूमिषु, bhūmiṣu - "in stages" (bhūmiṣu, locative plural of bhūmi, floor, level, or stage).

विनियोगः, viniyogaḥ - application/instauration (viniyogaḥ, masculine noun, from vi+ni+yuj, methodical application, here instauration or gradual mastery).

This sūtra explains the implementation of samyama, defined in 3.4 as the combination of dhāraṇā, dhyāna, and samādhi and linked in 3.5 to the light of knowledge (prajñālokaḥ)—an unlearned, revealed knowledge (Veda, in the sense of transcendental knowledge).

Tasya refers to samyama, the successive practice of the three stages: dhāraṇā (fixation on a point, deśa), dhyāna (continuous flow of perception, pratyaya), and samādhi (absorption where only the point appears clearly, the spirit being empty of its own identity).

Bhūmiṣu indicates plateaus or progressive levels, emphasizing that mastery of samyama develops gradually through different degrees of practice. Viniyogaḥ, translated here as "application," designates the methodical implementation of samyama, a structured process that evolves in stages.

In a monistic reading, this progressive development purifies the spirit, gradually reducing the distinction between draṣṭṛ (the seer) and dṛśya (the seen), until the full revelation of the unity of consciousness (puruṣa), prefiguring kaivalya as fusion with the original Unity.

Compared to sūtras 3.1 to 3.5, this sūtra contextualizes samyama as an evolving discipline: each stage (bhūmi) deepens the focus on the point and intensifies the light of revealed knowledge.

3.7. All three are internal
compared with previous years.

त्रयमन्तरङ्गं पूर्वेभ्यः
trayam antaraṅgaṃ

त्रयम्, trayam - three (trayam, neuter noun, nominative singular, sorting, the three practices that are dhāraṇā, dhyāna, samādhi).

अन्तरङ्गम्, antaraṅgam - internal (antaraṅgam, neuter adjective, nominative singular, from antara, interior, and aṅga, member or component).

पूर्वेभ्यः, pūrvebhyaḥ - "in relation to the previous ones" (pūrvebhyaḥ, plural ablative of pūrva, previous, referring to the first five branches of yoga).

This sūtra establishes the nature of the three samyama practices - dhāraṇā, dhyāna, and samādhi, defined in 3.1-3.4 - within the yoga aṣṭāṅga (the eight limbs) of the Sādhana Pāda.

Trayam, designates these three aṅgas: dhāraṇā (fixation of the spirit on a point), dhyāna (continuous flow of perception, pratyaya), and samādhi (absorption where only the point appears clearly, the spirit empty of its identity).

Antaraṅgam indicates that these practices are "internal", operating at the level of the spirit (citta), in contrast to the first five branches - yama, niyama, āsana, prāṇāyāma, and pratyāhāra - described as "external" (bahiraṅga), as they involve moral, physical, or sensory disciplines.

Here are the details of these branches: yama (moral duties), niyama (daily discipline), āsana (meditative posture), prāṇāyāma (breath), and pratyāhāra (attenuation of sensory perceptions).

Pūrvebhyaḥ refers to these five earlier branches. In a monistic reading, internal practices purify the spirit more deeply, reducing the distinction between draṣṭṛ (seer) and dṛśya (seen) to reveal the unity of consciousness (puruṣa), as illustrated in 3.5 by the light of unlearned knowledge (Veda, revealed knowledge, perceived via practices like Shambhavi-Mudra).

The step-by-step progression (3.6) applies: each level of samyama intensifies internalization, focusing the spirit on an external point. This sūtra establishes a hierarchy in yoga aṣṭāṅga: internal practices, culminating in samyama, are closer to liberation (kaivalya) than external practices, though all are necessary.

Practice consists of mastering external disciplines to prepare the spirit, then deepening dhāraṇā, dhyāna, and samādhi to access pure consciousness.

3.8. Even the three are external
compared with grain-free.
(nirbīja samādhi or nirvikalpa-samadhi)

तदपि बहिरङ्गं निर्बीजस्य

tad api bahiraṅgaṃ nirbījasya

तत्, tat - that (tat, neuter pronoun, nominative singular, refers to the three practices or samyama).

अपि, api - same (api, particle, indicates surprising inclusion or concession).

बहिरङ्गम्, bahiraṅgam - external (bahiraṅgam, neuter adjective, nominative singular, from bahir, external, and aṅga, member or component).

निर्बीजस्य, nirbījasya - "of the seedless" (nirbījasya, genitive singular of nirbīja, seedless, referring to objectless samādhi).

This sūtra deepens the hierarchy of yoga aṣṭāṅga by comparing the three internal practices of samyama - dhāraṇā, dhyāna, and samādhi (3.1-3.4, 3.7) - to nirbīja samādhi, a higher state.

Tat refers to the three practices: dhāraṇā (fixation on a point, deśa, like a flame), dhyāna (continuous flow of perception, pratyaya), and samādhi (absorption where only the point appears clearly).

Api ("same") emphasizes that, although internal in relation to the first five branches (3.7: yama, niyama, āsana, prāṇāyāma, pratyāhāra), these practices are "external" (bahiraṅgam) compared to nirbīja samādhi (nirvikalpa-samadhi), a state without object or mental content ("seedless").

From a monistic perspective, nirbīja or nirvikalpa samādhi, is the complete dissolution of draṣṭṛ-dṛśya duality, where only luminous unity persists, realizing kaivalya as fusion with original unity.

The three practices, though advanced, imply a point of focus, which makes them "external" to this unsupported state. Meditation catalyzes absorption, service purifies the ego, satsang guides through divine teaching, and aṅgas establish discipline.

The practice consists of transcending dhāraṇā, dhyāna, and samādhi, abandoning all points to rest in Unity.

3.9. The spirit, by controlling tendencies to disperse
and sustained attention to the controlled moment,
sees Unity revealed.

व्यूत्याननिरोधसंस्कारयोः अभिभवप्रादुर्भावौ
निरोधक्षणचित्तान्वयो निरोधपरिणामः
vyutthāna-nirodha-saṃskārayoḥ
abhibhava-prādurbhāvau
nirodha-kṣaṇa-cittānvayaḥ nirodha-pariṇāmaḥ

व्यूत्थान, vyutthāna - dispersion (vyutthāna, neuter noun, nominative singular, mental agitation).

निरोध, nirodha - "control of tendencies" (nirodha, masculine noun, nominative singular, control of fluctuations).

संस्कारयोः, saṃskārayoḥ - "tendencies" (saṃskārayoḥ, masculine noun, dual locative, latent impressions).

अभिभव, abhibhava - domination (abhibhava, masculine noun, nominative singular, overcoming).

प्रादुर्भावौ, prādurbhāvau - emergence (prādurbhāvau, masculine noun, dual nominative, emergence).

निरोध, nirodha - "mastery of the moment" (nirodha, masculine noun, nominative singular, control in the moment).

क्षण, kṣaṇa - instant (kṣaṇa, masculine noun, nominative singular, precise moment).

चित्त, citta - spirit (citta, neuter noun, nominative singular, mental awareness).

अन्वयः, anvayaḥ - "sustained attention" (anvayaḥ, masculine noun, nominative singular, sustained connection).

निरोध, nirodha - "completed mastery" (nirodha, masculine noun, nominative singular, control leading to completion).

परिणामः, pariṇāmaḥ - Unity/"revelation of Unity" (pariṇāmaḥ, masculine noun, nominative singular, transformation into unity).

This sūtra, in the Vibhūti Pāda, describes the transformation of the spirit through mastery. Mastery dominates (abhibhava) scattering tendencies (vyutthāna-saṃskāra). In a precise mastered instant (nirodha-kṣaṇa), the spirit (citta) attains sustained attention (anvayaḥ), resulting in the vision of Unity (nirodha-pariṇāmaḥ). In a monistic vision, this moment temporarily dissolves duality, allowing the spirit to perceive original Unity. Practice is a sustained focus in the moment, leading to non-dualistic realization.

3.10. Through these impressions (linked to nirodha),
the flow of perfect peace is established.

तस्य प्रशान्तवाहिता संस्कारात्
tasya praśāntavāhitā saṃskārāt

तस्य, tasya – of that (referring to the state of nirodha, stillness).

प्रशान्त, praśānta – perfect peace (absolute serenity).

वाहिता, vāhitā – flow (fluid continuity).

संस्कारात्, saṃskārāt – through impressions (the traces left by the experience of

silence).

This sūtra clarifies the nature of inner transformation. Although impressions (saṃskāra) are generally perceived as obstacles or sources of mental agitation, Patañjali refers here to the specific traces left by the state of stillness (nirodha) described earlier.

The mind cannot remain empty; it functions through habit. By practicing samyama, the yogi replaces impressions of dispersion with impressions of silence. It is these new traces of stillness that, by strengthening, allow peace to no longer be a fragile or accidental state, but to become a continuous and natural flow (vāhitā). Perfect peace is therefore not the absence of movement, but the transformation of movement into a serene fluidity.

3.11. Samādhi is the transformation of the spirit
by the decline of distraction and the installation of focus.

सर्वार्थतैकाग्रतयोः क्षयोदयौ चित्तस्य समाधिपरिणामः
sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmaḥ

सर्वार्थता, sarvārthatā – distraction / multidirectionality (feminine noun, from sarva+artha, state of dispersion toward all objects).

एकाग्रता, ekāgratā – focus / one-pointedness (feminine noun, from eka+agra, attention centered on a single point).

योः, yoḥ – of the two (relative pronoun, genitive dual, designating sarvārthatā and ekāgratā).

क्षय, kṣaya – decline / disappearance (masculine noun, from the root kṣi, decrease).

उदयौ, udayau – installation / emergence (masculine noun, nominative dual, from

ud+i, establishment).

चित्तस्य, cittasya – of the spirit (neuter noun, genitive singular, from citta, consciousness or spirit).

समाधि, samādhi – samādhi (masculine noun, state of meditative absorption).

परिणामः, pariṇāmaḥ – transformation (masculine noun, from pari+nam, change or result).

This sūtra, in the Vibhūti Pāda, follows 3.10, where purified impressions sustain a flow of peace. It explains the mechanism of samādhi: the spirit (citta) transforms by moving from dispersion (sarvārthatā) to unified focus (ekāgratā).

Kṣaya is the reduction of the multiplicity of thoughts, while udayau is the establishment of stable attention. Pariṇāmaḥ refers to this process as a natural evolution. In a monistic reading, samādhi dissolves the distinction between the one who sees (draṣṭṛ) and the seen (dṛśya), revealing original unity. In relation to sūtra 3.10, this sūtra clarifies how peace is rooted in concentration. The practice consists in training the spirit to remain focused, letting dispersion fade away.

3.12. So, once again, when perceptions subsided
and newly emerged are equal, the spirit becomes focused.

ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः
tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratāpariṇāmaḥ

ततः, tataḥ - then (adverb, from tat, indicates consequence or progression).

पुनः, punaḥ - "again" (adverb, indicates repetition or continuity).

शान्त, śānta - subsided / appeased (adjective, from √śam, calmed, quieted, here referring to past thoughts).

उदितौ, uditau - emerged / nascent (adjective, dual nominative, from ud+√i, newly appeared, here incipient thoughts).

तुल्य, tulya - equal (adjective, from √tul, similar or balanced).

प्रत्ययौ, pratyayau - perceptions (masculine noun, dual, from prati+√i, mental contents or cognitions).

चित्तस्य, cittasya - "of the spirit" (neuter noun, genitive singular, from citta, consciousness or spirit).

एकाग्रता, ekāgratā - focus (feminine noun, from eka+agra, unified attention).

परिणामः, pariṇāmaḥ - transformation (masculine noun, from pari+√nam, change or result).

In the Vibhūti Pāda, this sūtra follows 3.11, where samādhi arises from the decline of distraction and the rise of focus. Here, 3.12 describes an advanced stage: the spirit (*citta*) reaches a stability where past (*śānta*, appeased) and emerging (*udita*, emerging) perceptions are balanced (*tulya*).

Punaḥ ("again") suggests a repetition or consolidation of this state. *Ekāgratāpariṇāmaḥ* indicates that this equality of perceptions transforms the spirit into a continuous focus.

In a monistic reading, this state dissolves the duality between perceptions and consciousness, bringing the original unity closer. Compared to 3.11, the sūtra moves from initial focus to stabilization. The practice is to maintain attention without reacting to mental fluctuations, cultivating a sustained but temporary samādhi.

3.13. By this, the transformations of properties,

time-markers, and states in matter and the senses are explained.

एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः
etena bhūtendriyeṣu dharma-lakṣaṇāvasthā-pariṇāmā vyākhyātāḥ

एतेन, etena – by this / through this (instrumental singular of etad, referring to the three types of mental transformations described previously).

भूतेन्द्रियेषु, bhūtendriyeṣu – in matter and the senses (locative plural composed of bhūta, elements/matter, and indriya, senses).

धर्म-लक्षण-अवस्था, dharma-lakṣaṇa-avasthā – properties, time-markers, and states (composed of dharma, property/nature; lakṣaṇa, time-mark or character; and avasthā, state or condition).

परिणामा, pariṇāmā – transformations (masculine plural noun, changes of form or state).

व्याख्याताः, vyākhyātāḥ – are explained / are clarified (past participle, from vi+ā+khyā, to set forth or comment upon).

This sūtra is a major expansion. Patañjali explains that the three transformation processes we have just seen for the spirit (nirodha, samādhi, and ekāgratā) apply in the same way to the entire manifested world. Whether it is for a physical object or for our sensory organs, everything changes according to these three parameters: its inherent nature (dharma), its temporal stage (lakṣaṇa), and its degree of wear or evolution (avasthā).

From this perspective, this sūtra reveals the rules of the game. The yogi understands that matter and the senses are not fixed blocks, but constant flows of transformations. By mastering samyama over these levels, one gains the ability to perceive the deep structure of manifested reality. In a monistic reading, this emphasizes that behind the multiplicity of forms and temporal changes, one and the same substance is at work.

3.14. Substrate remains compliant
with soothed, manifested
and unmanifested properties.

शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी
śāntoditāvyapadeśyadharmānupātī dharmī

शान्त, śānta - appeased (adjective, from √śam, dissolved, past properties).

उदित, udita - manifested (adjective, from ud+√i, appeared, present properties).

अव्यपदेश्य, avyapadeśya - "unmanifested" (adjective, from a+vi+apa+√diś, undesignated, future properties).

धर्म, dharma - property (masculine noun, essential characteristic).

अनुपाती, anupātī - following/conforming to (adjective, from anu+√pat).

धर्मी, dharmī - substrate (masculine noun, from dharma+ī, carrier of properties)

Yogasūtra 3.14, in the Vibhūti Pāda, follows 3.13 on transformations of phenomena and explores the relationship between substrate and properties.

Substrate, or dharmī, is the stable reality underlying a phenomenon, like the clay in a jar, remaining constant in the face of change. The properties, or dharma, are the essential characteristics, like the solidity of the earth, evolving in three states: appeased (past, dissolved, like the solidity of a broken jar), manifested (present, active, like the solidity of an intact jar), and unmanifested (future, potential, like the solidity of a jar to come).

The substratum remains consistent with properties, sustaining their transformations unaffected. This sūtra shows that phenomena are impermanent in

their qualities, but anchored in a permanent base, perceived in samadhi to transcend attachment to changing forms.

3.15. The succession of these different phases
is the cause of the perceived differences.

क्रमान्यत्वं परिणामान्यत्वे हेतुः
kramānyatvaṃ pariṇāmānyatve hetuḥ

क्रम, krama - succession (masculine noun, sequence).

अन्यत्वं, anyatvaṃ - difference (neuter noun, diversity).

क्रमान्यत्वं, kramānyatvaṃ - "succession of differences" (compound, neuter nominative).

परिणाम, pariṇāma - transformation (masculine noun, change).

अन्यत्वे, anyatve - "in diversity" (neutral locative).

हेतुः, hetuḥ - cause (masculine noun).

Yogasūtra 3.15, in the Vibhūti Pāda, follows 3.14 on the substrate and its changing properties, and explains why transformations of phenomena vary.

The succession of differences, or kramānyatvaṃ, designates the temporal order in which properties evolve, passing through distinct states as appeased, manifested, and unmanifested. These different phases, which succeed one another in time, are the cause, or hetuḥ, of the diversity of transformations, or pariṇāmānyatve, observed in phenomena or "manifested things".

In samadhi, the practitioner discerns this sequence, understanding that the diversity of changes is based on the order of differences, which helps transcend

attachment to impermanent transformations.

3.16. Mastering the three transformations
reveals knowledge of realities
beyond form manifest and not yet manifest.

परिणामत्रयसंयमात् अतीतानागतज्ञानम्
pariṇāmatrayasaṃyamāt atītānāgatajñānam

परिणाम, pariṇāma - transformation (pariṇāma, change, from pari + √nam, fold, transform).

त्रय, traya - three (traya, triadic, from tri, three).

संयमात्, saṃyamāt - "from mastery" (saṃyama, total control, from sam + √yam, retain, abl. indicating cause).

अतीत, atīta - transcendent (atīta, beyond, from ati + √i, go, past participle).

आनागत, ānāgata - "not yet manifested" (ānāgata, not come, from ā + na + ā + √gam, go, negative participle).

ज्ञानम्, jñānam - "knowledge" (jñāna, immediate knowledge, from √jñā, to know).

In the Vibhūti Pāda, sūtra 3.16 describes a realization arising from saṃyama, the mastery of the three transformations: either dharma, lakṣaṇa, avasthā (3.13-3.15), or nirodha, samādhi, ekāgratā.

Far from being limited to supposed temporal powers, such as predicting the future or reading the past, this sūtra reveals a knowledge (jñānam) of realities beyond forms (atīta) - subtle causes transcending manifestations - and realities not yet manifested (ānāgata) - possibilities latent in consciousness.

Compared to the previous sūtras (3.9-3.15), which lay the foundations for transformations, 3.16 elevates practice: saṃyama dissolves dualistic distinctions, unveiling timeless awareness. In your monistic reading, this knowledge unifies the seer (draṣṭṛ) and the seen (dṛśya) in original unity, transcending phenomenal categories. The practice requires immersing the spirit in the timeless, revealing being without form or limit.

3.17. Overlaying words, objects and representations
leads to confusion; mastery of their distinction
reveals the subtle sound of all that is manifested.

शब्दार्थप्रत्ययानाम् इतरेतराध्यासात्सङ्करस् तत्प्रविभागसंयमात्सर्वभूत-रुतज्ञानम्
śabdārthapratyayānām itaretarādhyāsāt saṅkarastatpravibhāga
saṃyamātsarvabhūtarutajñānam

शब्द, śabda - (word, verbal sound designating an object or idea).

अर्थ, artha - (object, reality designated by a word).

प्रत्ययानाम्, pratyayānām - representations (ideas, representations associated with perception).

इतरेतर, itaretara - (mutual, reciprocal superposition of elements).

अध्यासात्, adhyāsāt - (overlap, cause confusion).

सङ्करः, saṅkaraḥ - (confusion, mixing of words, objects and ideas).

तत्, tat - (this, referring to the mixing of elements).

प्रविभाग, pravibhāga - (distinction, separation of words, objects and ideas).

संयमात्, saṃyamāt - (mastery, concentration synthesis, meditation and absorption).

सर्व, sarva - (all, universality).

भूत, bhūta - (the manifested, that which has taken form).

रुत, ruta - (the subtle sound, the essential vibration).

ज्ञानम्, jñānam - (knowledge, transcendental apprehension).

Yogasūtra 3.17 articulates an attainment arising from saṃyama. It addresses the confusion born of the erroneous superposition of the pillars of perception: words, objects, and mental representations. In the untrained spirit, these layers intermingle and veil the reality.

By saṃyama on their distinction, the yogin no longer perceives the manifested through the filter of their own concepts. This purification of attention reveals the ruta, the subtle sound or the intrinsic vibration of all that is manifested. This knowledge is not a simple linguistic understanding, but an immersion in the Nāda or the Shabd, the universal vibration that unifies the seer and the seen. This stage is crucial to dissolve duality and perceive the cosmic unity behind the diversity of forms.

3.18. By direct perception of footprints,
knowledge of the original state of consciousness
is revealed.

संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम्
saṃskārasākṣātkaraṇāt pūrvajātijñānam

संस्कार, saṃskāra - imprint (saṃ+kṛ, root kṛ, make, prefix saṃ, set, latent impressions conditioning consciousness).

साक्षात्करणात्, sākṣātkaraṇāt - "from direct perception" (sākṣāt, before the eyes, karaṇa, action of doing, ablative, cause, act of directly realizing).

पूर्व, pūrva - fundamental (from pūr, before, here essential or underlying meaning, primary essence of being).

जाति, jāti - "state of existence" (from jan, to be born, essential condition of being).

ज्ञानम्, jñānam - knowledge (from jñā, to know, neuter noun, direct, experiential knowledge).

The sūtra 3.18, in the Vibhūti Pāda, describes an inner realization arising from yogic practice. Through direct perception (sākṣātkaraṇāt) of subtle imprints (saṃskāra), the yogin gains access to knowledge (jñānam) of the fundamental state of being (pūrvajāti).

Impressions are temporary veils masking the unity of being. To perceive them directly is to make them transparent, revealing the underlying essence, prior to any condition. This realization is not a power, but a dissolution of the illusions separating the seer from the seen, leading to unity.

This sūtra follows the progression of the Vibhūti Pāda, after 3.16 (knowledge of realities beyond forms) and 3.17 (understanding distinctions). Each sūtra refines consciousness through discipline (abhyāsa) and detachment (vairāgya). Here, saṃskāra refers to the subconscious traces conditioning perception. Sākṣātkaraṇāt, "direct perception", implies meditative clarity revealing these traces.

Pūrvajāti, translated as "fundamental state of being", evokes the unitary essence of existence, beyond embodied forms. Jñānam is knowledge through direct experience.

The literal translation, "From the direct perception of imprints, knowledge of the fundamental state of being", is precise but dry. The final version, "Through the direct perception of imprints, knowledge of the fundamental state of being reveals itself", adds "of being" for clarity and "reveals itself" for fluidity. This

interpretation redefines pūrvajāti as the essence of being, perceived when the veils fade.

In practice, this sūtra invites us not to identify with imprints, thoughts, emotions and conditioning. This contemplation dissolves veils, revealing the fundamental state where subject and object merge. The yogin does not seek memories, but cultivates inner transparency, preparing kaivalya, fusion with unity.

Sūtra 3.18 deepens the exploration of realizations. After 3.16 (transformations of reality) and 3.17 ("mastery of the distinction between words, objects, and ideas."), it dives into subconscious roots, revealing unity. This progression dissolves ignorance (avidyā) in stages.

3.19. Through samyama on the contents of the mind,
understanding and empathy are revealed.

प्रत्ययस्य परचित्तज्ञानम्
pratyayasya paracittajñānam

प्रत्ययस्य, pratyayasya – of the content (from prati+i, to go toward; genitive singular, mental content or cognition contemplated, such as a deep spiritual perception or thought).

पर, para – other (adjective, indicating a transformed or deepened state of the singular consciousness).

चित्त, citta – consciousness (from cit, to think; the singular consciousness of the yogi, refined through meditation).

ज्ञानम्, jñānam – knowledge (from jñā, to know; neuter noun, direct, experiential knowledge).

This sūtra is traditionally translated as: “Through samyama on the contents of

consciousness (pratyaya) of another mind (paracitta), one gains knowledge of that mind (jñānam)."

In a literal reading, this might suggest a supernatural ability, such as reading another's thoughts. However, a modern and pragmatic interpretation offers a more accessible perspective: "Through samyama on the contents of the mind, understanding and empathy are revealed."

This reformulation suggests that the yogi, by practicing samyama on the contents of their own mind, develops mental clarity that reveals both understanding and empathy. Empathy here is the ability to intuitively resonate with another person's emotional states, while understanding is the cognitive realization of those states.

Although the sūtra mentions paracitta ("the mind of another"), this interpretation views the "contents of consciousness" (pratyaya) as universal manifestations perceived through a purified mind. By exploring their own consciousness, the yogi recognizes the universality of human experiences, enhancing their ability to connect with others. This reading aligns with yoga's principles, such as compassion (karuṇā) and loving-kindness (maitrī), making the sūtra relevant for understanding and human connection.

3.20. But not its foundation,
for it is not an object (of meditation) for consciousness.

न च तत्सालम्बनं तस्याविषयीभूतत्वात्
na ca tat-sālambanam tasyāviṣayībhūtatvāt

न, *na* – no.

च, *ca* – and/but (used here for limitation).

तत्, *tat* – that/this (denotes the transformed consciousness).

सालम्बनम्, *sālambanam* – foundation (sa+ālambanam, from *ā-lamb*, to lean on; denotes the causal base or support that allows form to exist).

तस्य, *tasya* – "of that/it" (refers to the transformed consciousness).

अविषयीभूतत्वात्, *aviṣayībhūtatvāt* – "because of its non-object nature" (from *viṣaya*, object, and *bhū*, being).

The progression from sūtra 3.19 to sūtra 3.20 marks the boundary between spiritual communion and the respect for the balance of the Whole.

In sūtra 3.19, the practitioner gains direct knowledge of another through resonance. By stabilizing attention (*samyama*) on the movements of the mind, the barrier of the "self" dissolves, allowing the yogin to feel the vibration of the other. Understanding and empathy here are not intellectual deductions but a vibratory fusion: the yogin perceives the melody that the other is playing within the universal symphony.

However, sūtra 3.20 immediately sets a protective limit to this perception. While the yogin feels the state of the other, they do not perceive its foundation (*sālambanam*).
The foundation is the original cause, the technical and karmic anchoring that allows a consciousness to densify into a specific form. It is the support upon which the "play" of the individual rests within the Līlā.

The Līlā is this great divine play whose purpose is the endurance of fundamental harmony. For this harmony to be possible, each creature must maintain its own anchoring, its specific raison d'être that belongs to the Whole.

The link between these two teachings is one of transparency and secrecy:

3.19 offers transparency: the ability to resonate with the essence of the other, to understand their suffering or joy without the filters of the ego.

3.20 preserves the secret: the mechanism of anchoring, the ultimate "why" of this specific incarnation, remains out of reach.

This foundation is not an "object of meditation" for the transformed consciousness, as it now resides in Unity. Seeking to grasp the foundation of another would be an attempt to manipulate the manifested, a return to duality. By not revealing the foundation, *samyama* ensures that empathy remains a sacred union rather than a technical intrusion. The yogin sees the light shining through the lamp but does not stop at the material structure of the object, thus respecting the rules of the divine play that maintain the balance of creation.

3.21. When samyama interrupts
the vision of manifested appearances,
what's hidden becomes established.

कायरूपसंयमात् तद्ग्राह्यशक्तिस्तम्भे
चक्षुःप्रकाशासम्प्रयोगेऽन्तर्धानम्
kāyarūpasaṃyamāt tadgrāhyaśaktistambhe
cakṣuḥprakāśāsamprayoge 'ntardhānam

काय, kāya – ensemble/manifestation.

रूप, rūpa - appearance (visible or perceptible).

संयमात्, saṃyamāt - "through complete mastery" (ablative of saṃyama, from sam+yam, retain, master).

तद्, tad - that (neuter pronoun, relates to kāyarūpa).

ग्राह्य, grāhya - perceptible/graspable (adjective, from grah, to grasp).

शक्ति, śakti - ability/power (feminine noun, here ability to perceive).

स्तम्भे, stambhe - "in the stop"/suspension (locative of stambha, from stambh, to

stop).

चक्षुः, cakṣuḥ - eye/vision (neuter noun, visual or perceptive faculty).

प्रकाश, prakāśa - light/glow (masculine noun, perceptive clarity).

असम्प्रयोगे, asamprayoge - "in the absence of contact"/dissociation (locative of asamprayoga, from a+sam+pra+yuj, unlinked).

अन्तर्धानम्, antardhānam - "that which is hidden" (neuter noun, from antar+dhā, to place inside, hide).

In the Vibhūti Pāda, 3.21 follows 3.20, "deepening the realizations arising from samyama", but we favour "ultimate accomplishment" outside the traditional context. Transformed consciousness (citta), freed from illusions, is not bound to its anchors (body, senses, spirit). Aviṣayībhūtatvāt (3.20) means that these anchors are not objects for it, for it rests in Unity. Kaivalya is fusion with this unity, where anchors fade away.

The sūtra says that samyama suspends the perception of visual illusions (kāyarūpasaṃyamāt tadgrāhyaśaktistambhe cakṣuḥprakāśāsamprayoge) and results in antardhānam. Translated as "When samyama interrupts the vision of manifested appearances, that which is hidden becomes established", it indicates that the illusion (the "it") fades away, revealing the timeless, non-spatial truth: the unity of the true "self" (the ātman) in bliss.

Translated as "manifested appearances", kāyarūpa designates the set of illusory appearances (rūpa) manifested in the Līlā (kāya as set or manifestation). Setting aside the physical body, this meaning encompasses all perceived phenomenal forms.

Alternatives such as "embodied appearance" (kāya = subtle body or individuality) or "vehicle appearance" (kāya = support) risked a bodily connotation. Samyama transcends these appearances.

Tadgrāhyaśaktistambhe cakṣuḥprakāśāsamprayoge: translated as "interrupts vision", this clause condenses the cessation of perceptibility (tadgrāhyaśaktistambhe) and the dissociation of vision (cakṣuḥprakāśāsamprayoge).

Grāhyaśakti encompasses all the senses, but rūpa (appearance) and cakṣuḥ (eye) privilege vision, justifying the focus on "vision". "Interrupts" is faithful to stambhe (stop, suspension), reflecting citta's active cessation of perception of appearances, and consistent with asamprayoge (absence of contact), where illusory light (prakāśa) no longer reaches the eye (cakṣuḥ).

Antardhānam: translated as "that which is hidden becomes established", antardhānam (from antar, hidden, and dhā, to establish) indicates the anchoring of unity in citta after the transcendence of the Līlā. An alternative, "appears", was less faithful to dhā, which suggests lasting stabilization.

Light of the eye: Cakṣuḥprakāśāsamprayoge, embedded in "interrupts vision", indicates the dissociation of vision (cakṣuḥ) from illusory light (prakāśa, clarity of the Līlā). Prakāśa is the light of citta trapped in illusion, hijacked by samyama. Although "interrupts" is less evocative of prakāśa than "extinguishes", it implies a break in visual perception, allowing jyoti to emerge.

Notion of the "it" and the Līlā: Anchoring (kāyarūpa, sālambanam in 3.20) comes under the "it", the Līlā of God. Once the true "self" is realized, the "it" fades away, and antardhānam establishes unity.

Samyama ("complete mastery") is an inner discipline transcending appearances. The translation, "when samyama", simplifies the ablative ("by") into a temporal condition, emphasizing fluidity.

"For it is not an object of meditation for transformed (other) consciousness" sheds light on aviṣayībhūtatvāt, emphasizing that anchors are not objects of meditation for citta. Hypothesis on pratyaya (3.20): Tat-sālambanam refers to

citta, anchors of the "it".

Difference word for word and final text: The literal is abstract ("By the complete mastery of the manifested appearance, of that the perceptible capacity in the stop, of the eye the light in the absence of contact, what is hidden"). The translation, with "interrupts", is faithful to the spirit, while incorporating textual fidelity to stambhe.

The sūtra supports a monistic reading, with citta transcending the Līlā to rest in unity. Samyama, by interrupting the vision of appearances, dissolves illusion, revealing unity. This interruption, though technical in the term "interrupts", is part of meditative interiorization, where citta turns away from illusory light (prakāśa) to embrace divine light (jyoti).

Unified translation (3.19 + 3.20 + 3.21): "Through the contemplation of spiritual representation, the knowledge of another consciousness is revealed, but not its anchorage, for it is not an object for consciousness. When samyama interrupts the vision of manifested appearances, that which is hidden becomes established."

3.22. The time separating a cause from its effects
is variable, short or long.
Consciousness of ultimate destiny
is born of samyama or omens of death.

सोपक्रमं निरुपक्रमं च कर्म तत्संयमात् अपरान्तज्ञानम् अरिष्टेभ्यो वा
sopakramaṃ nirupakramaṃ ca karma tatsaṃyamāt
aparāntajñānam ariṣṭebhyo vā

सोपक्रमं, sopakramaṃ - "with progression, karma with immediate effect" (accusative singular neuter of sopakrama, from sa-, with, + upakrama, progression).

निरुपक्रमं, nirupakramaṃ - "without progression, delayed-effect karma" (accusative

singular neuter of nirupakrama, from nir-, without, + upakrama, progression).

च, ca - and (conjunction).

कर्म, karma - action/karma (accusative singular neuter of karman, from kṛ, to do).

तत्, tat - that (neuter pronoun, refers to sopakramaṃ nirupakramaṃ ca karma).

संयमात्, saṃyamāt - "through complete mastery" (singular ablative of saṃyama, from sam-, together, + yam, retain).

अपरान्त, aparānta - "ultimate end"/death (nominative singular masculine of aparānta, from apara-, last, + anta, end).

ज्ञानम्, jñānam - knowledge (accusative singular neuter of jñāna, from jñā, to know).

अरिष्टेभ्यः, ariṣṭebhyaḥ - "from the omens of death" (plural ablative of ariṣṭa, signs of death).

वा, vā - or (conjunction).

In the Vibhūti Pāda, 3.22 follows 3.21, deepening the realizations arising from samyama, but we focus on the "ultimate achievement" outside the traditional context.

Transformed consciousness (citta), freed from illusions, transcends the karmic cycle. Citta merges with unity. Kaivalya is this unity, where illusions fade away.

The sūtra 3.22 describes a realization where samyama on immediate and deferred karma reveals aparāntajñānam, translated as "Consciousness of ultimate destiny arises from samyama or omens of death". Temporal illusion (the Līlā) vanishes, revealing the unity of the "self (ātman) in the bliss of citta. Death omens offer an alternative path.

Sopakramaṃ nirupakramaṃ ca karma: translated as "The time separating a cause from its effects is variable, short or long", this clause captures the variability of karma (immediate, deferred).

Samyama on karma (deeds) and omens awaken consciousness of impermanence. In the Dhammapada, the Buddha speaks of this consciousness of impermanence:

Pare ca na vijànanti mayam ettha yamàmase
ye ca tattha vijànanti tato sammanti medhagà.
Pare ca na vijànanti mayam ettha yamàmase
ye ca tattha vijànanti tato sammanti medhagà.

Many don't realize
that we're here to die.
Those who realize this, through this understanding
put an end to their quarrels.

(Dhammapada, verse 6)

3.23. Through concentration (samyama)
on benevolence and other qualities,
you're like a child again.

Or

By samyama on benevolence and other qualities,
we develop spiritual virtues.

मैत्र्यादिषु बलानि
maitryādisu balāni

मैत्री, maitrī - friendship, benevolence (nominative singular feminine of maitrī,

from mitra, friend).

आदिषु, ādisu - "other qualities"/etc. (locative plural of ādi, beginning, indicating a list beginning with maitrī).

बलानि, balāni - strengths, virtues, childlike purity (accusative neuter plural of bala, strength, power, or childlike innocence).

The sūtra describes a realization where samyama on benevolence and other qualities (maitryādisu) reveals balāni, translated as "By samyama on benevolence and other qualities, one becomes like a child again" or "By samyama on benevolence and other qualities, one develops spiritual virtues.".

Maitryādisu translated as "on benevolence and other qualities", maitryādisu designates samyama on maitrī and other virtues (karuṇā, compassion; muditā, joy; upekṣā, equanimity).

Balāni: "Like a child" renders balāni as childlike purity, unconventional but poetic, opposite the standard meaning "forces". The second translation: "By samyama on benevolence and other qualities, one develops spiritual virtues" translates balāni as "spiritual virtues", reflecting the standard yogic sense where bala denotes qualities like humility, simplicity, and constancy, developed by samyama.

This more conventional choice emphasizes ethical virtues, avoiding the connotation of "powers" associated with "forces", and aligns with citta's transformation towards unity. Samyama on benevolence reveals childlike purity or spiritual virtues.

3.24. Obstacles are removed with force,
like elephants and others.

बलेषु हस्तिबलादीनि

baleṣu hastibalādīni

बलेषु, baleṣu - "in forces" (locative plural of bala, strength, power).

हस्ति, hasti - elephant (nominative singular masculine of hastin, elephant).

बल, bala - strength (nominative singular neuter of bala, strength, power).

आदीनि, ādīni - "first, etc." (accusative neuter plural of ādi, beginning, indicating a list beginning with hastibala).

This sūtra describes a realization where samyama on forces (baleṣu) confers hastibalādīni, translated as "Obstacles are knocked down with forces, like that of the elephant and others".

Baleṣu, translated as "with forces", designates the object of samyama, rendered instrumentally.

Hastibalādīni: "Like that of the elephant and others" renders hastibalādīni, and "obstacles are brought down" interprets the result.

3.25. By the projected light of consciousness,
we acquire knowledge
of the subtle, the hidden and the distant.

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम्
pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam

प्रवृत्ति, pravṛtti - activity/function (nominative singular feminine of pravṛtti, from pra-, before, + vṛt, turn, act).

आलोक, āloka - light/vision (nominative singular masculine of āloka, from ā-, intensive, + lok, to see).

न्यासात्, nyāsāt - "by projection"/application (ablative singular of nyāsa, from ni-, in, + ās, place).

सूक्ष्म, sūkṣma - subtle (nominative singular neuter of sūkṣma, fine, imperceptible).

व्यवहित, vyavahita - hidden/voiled (nominative singular neuter of vyavahita, from vi-, apart, + ava-, far, + dhā, place).

विप्रकृष्ट, viprakṛṣṭa - distant/removed (nominative singular neuter of viprakṛṣṭa, from vi-, apart, + pra-, before, + kṛṣ, pull).

ज्ञानम्, jñānam - knowledge (accusative singular neuter of jñāna, from jñā, to know).

In the Vibhūti Pāda, sūtra 3.25 describes how advanced meditative practice provides access to profound knowledge. The sūtra explains that by focusing on the clarity of consciousness, we can understand what is subtle (like the smallest particles), hidden (behind obstacles), and distant (in space or time).

The translation "Through the projected light of consciousness, we acquire knowledge of the subtle, the hidden and the distant" shows that consciousness, when focused, acts as a light revealing what is normally invisible.

The Sanskrit term pravṛttyālokanyāsāt means "by the projection of the light of consciousness". Here, "light" evokes clarity of spirit, and "projected" indicates intense meditative concentration.

The term sūkṣmavyavahitaviprakṛṣṭajñānam means "knowledge of the subtle, the hidden and the distant", describing a perception that transcends the ordinary limits of the spirit.

Deep meditation brings clarity of consciousness, enabling the development of knowledge that goes beyond habitual perception, revealing subtle, hidden or

distant realities.

The translation "Through the projected light of consciousness, we acquire knowledge of the subtle, the hidden and the distant" is faithful to the Sanskrit text and concise.

The translation of pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam as "Through the projected light of consciousness, one acquires knowledge of the subtle, the hidden and the distant" reflects the meaning of the Sanskrit text in the Vibhūti Pāda. Pravṛttyālokanyāsāt combines pravṛtti (perceptive function), āloka (light, clarity), and nyāsāt (ablative of nyāsa, projection), denoting a meditative focus on mental clarity, implicitly via samyama, although this term is absent.

"Projected light of consciousness" renders pravṛttyāloka by condensing pravṛtti and captures the action of nyāsāt. Sūkṣmavyavahitaviprakṛṣṭajñānam denotes a knowledge (jñānam) of subtle (sūkṣma, imperceptible), hidden (vyavahita, veiled), and distant (viprakṛṣṭa, in space/time) realities. This translation omits explanatory additions such as "meditation" to remain faithful to the original text, favoring conciseness.

3.26. By meditative mastery
over the light of consciousness,
comes knowledge of the planes of existence.

भुवनज्ञानं सूर्ये संयमात्।
bhuvana jñānaṁ sūrye saṁyamāt

भुवन, bhuvana – planes of existence (accusative neuter singular or plural, from bhuvana, cosmic realms including material and ethereal).

ज्ञानम्, jñānam – knowledge (accusative neuter singular, from jñāna, direct, non-discursive knowledge).

सूर्ये, sūrye – on the light of consciousness (locative masculine singular, from sūrya, symbol of consciousness or luminous principle).

संयमात्, saṁyamāt – through saṁyama (ablative masculine singular, from saṁyama, union of dhāraṇā, dhyāna, samādhi).

This sūtra continues the exploration of inner realizations through saṁyama, following its introduction (3.4–3.5) and realizations such as knowledge of realities beyond forms and the unmanifest (3.16). The yogi practices saṁyama on the light of consciousness (sūrya), revealing knowledge of the planes of existence (bhuvana), encompassing all material and ethereal realms.

The text remains neutral, without imposing a hierarchy or specific nature on these planes. This realization arises from the union of concentration, meditation, and samādhi, enabling direct understanding of cosmic planes.

In the Vibhūti Pāda, sūtra 3.27 extends the inner realizations begun in 3.26, where meditation on the light of consciousness (sūrya) reveals the planes of existence. Here, candra (luminous point) is a focused spark of that light, a center of consciousness (jyoti).

Through meditative mastery (saṁyama), the yogi experiences tārāvyūha, the coherence of luminous points, akin to the harmony of chakras or subtle flows. Jñānam (experience) is a lived knowledge, uniting the meditator with the original unity, without distinction between seer and seen.

The literal translation ("On a luminous point, coherence of luminous points, experience") is stark, omitting connectors. This translation adds "meditative mastery" and "comes" for clarity, staying true to the meaning.

Linked to 3.26, 3.27 refines the practice: if 3.26 opens a vision of subtle planes, 3.27 focuses the mind on a luminous point to reveal their internal coherence. This discipline trains jīva (consciousness), transcending forms. Practically, visualizing a stable light with closed eyes awakens this unitive experience.

"Coherence" for tārāvyūha diverges from standard translations ("arrangement of stars," Woods, 1914). Tāra (star/luminous center) and vyūha (structure) suggest a subtle organization, but "coherence" prioritizes an inner reading (e.g., harmony of chakras), consistent with a monistic vision where jñānam (experience) unifies subject and object. "Luminous point" for candra avoids "moon" (literal) and aligns with jyoti (light of consciousness), as in Yoga Sūtra 1.36 (jyotiṣmatī).

Symbolism of jyoti: In yogic and Vedantic traditions, jyoti represents the light of consciousness (cit), spiritual clarity, or divine presence. The Kaṭha Upaniṣad (2.2.15) states: "Neither sun, nor moon, nor stars, nor fire illumine it; it [ātman] is the light (jyoti) of all." Candra and tārā may be seen as specific manifestations of this inner light.

Tantric interpretation: In tantric traditions, jyoti is often linked to chakras or luminous centers in the subtle body. Meditation on candra could activate a center (e.g., ājñā chakra, tied to inner light), revealing the "coherence" (tārāvyūha) of other centers.

Source: Georg Feuerstein (The Yoga Tradition, 1998) explains that "candra and tārā in the Yoga Sūtras symbolize inner points of light, akin to jyoti, guiding the yogi toward understanding subtle structures of consciousness" (p. 321).

3.27. Through meditation on a luminous spark,
the stillness of the pupils (Vyūhamudrā)
awakens the light of consciousness.

चन्द्रे ताराव्यूहज्ञानम्।
candra tārāvyūhajñānam

चन्द्रे, chandre – on a luminous spark (locative of chandra, shining/sparkling/radiant, or moon, focal point of meditation).

तारा, tārā – pupils (nominative plural feminine, pupils of the eyes in the context of Śāmbhavī Mudrā).

व्यूह, vyūha – or Vyūhamudrā, meditative technique (nominative masculine, Vyūhamudrā, stabilization of the pupils, or arrangement).

ज्ञानम्, jñānam – knowledge (nominative neuter, direct, non-discursive experience).

Vyūha or Vyūhamudrā refers to one of the 81 mudrās (hand gestures) described in Chapter 2 of the Ṛṣirātra section of the Sanatkumārasaṃhitā, a comprehensive Sanskrit text with over 3,500 verses covering topics like yoga.

Tārā refers to the "pupils (of the eyes)," as per sources like the Candrāvalokana and Anubhavanivedanastotra. In describing the ultimate reality through Śāmbhavī Mudrā: "When the yogi's mind and breath dissolve in inner concentration, gazing outward and downward with closed eyes, yet seeing nothing with a gaze whose pupils are still (niścala-tārā), this is indeed Śāmbhavī Mudrā."

This sūtra describes a realization from saṁyama (concentration, meditation, absorption). The realization is tārāvyūha-jñānam: direct knowledge of the technique (vyūha, Vyūhamudrā) of the pupils (tārā) in Śāmbhavī Mudrā. In your monistic vision, chandra as "sparkling" symbolizes jyoti.

In the meditative technique called Śāmbhavī Mudrā (Dhyānabindu Upaniṣad, Candrāvalokana, Anubhavanivedanastotra), still pupils (niścala-tārā) enable perception of jyoti. Vyūhamudrā (Sanatkumārasaṃhitā) is another name for this technique, stabilizing the pupils, here interpreted as vyūha. Thus, saṁyama on chandra (luminous spark) fixes the pupils, awakening the unity of consciousness.

The literal translation ("Knowledge of the pupil technique on a luminous spark") is abrupt, following the Sanskrit order. The proposed translation ("Through meditation on a luminous spark, the stillness of the pupils (Vyūhamudrā) awakens the light of consciousness") integrates chandra (sparkling), tārā (pupils), vyūha (Vyūhamudrā), and jyoti, adding saṁyama for context.

The practice involves meditating on chandra (luminous spark), stabilizing the pupils via Vyūhamudrā to awaken jyoti. The translation ("luminous spark" for chandra, "stillness of the pupils (Vyūhamudrā)" for tārāvyūha, "light of consciousness" for jñānam) diverges from the standard, where chandra is the moon and tārāvyūha the arrangement of stars.

Chandra as "sparkling" (from √cand, to shine) and tārā as "pupils" (Candrāvalokana, Dhyānabindu Upaniṣad, Anubhavanivedanastotra) rely on Śāmbhavī Mudrā (niścala-tārā, still pupils). Vyūha as Vyūhamudrā (Sanatkumārasaṃhitā) is a meditative technique, though vyūha (from √vyūh, arrange) typically means "arrangement" in standard translations, which view the chapter as discussing powers rather than spiritual realizations. Patañjali himself warns against powers as hindrances to samādhi.

Jñānam (from √jñā, know) is rendered as "light of consciousness" in a monistic lens, evoking jyoti. This interpretation, though unconventional, is firmly rooted in yogic sources and prioritizes an inner meditative reading, which aligns with the book's purpose.

3.28. Through meditation on the immutable,
the knowledge of the flow of consciousness awakens.

ध्रुवे तद्गतिज्ञानम्
dhruve tadgatijñānam

ध्रुवे, dhruve – on the immutable (locative of dhruva, that which is permanent, fixed, unchanging; traditionally designating the Pole Star).

तद्, tad – of that (neuter pronoun, referring to the dynamics tied to this point of fixity).

गति, gati – flow (feminine nominative, movement, trajectory, or dynamic).

ज्ञानम्, jñānam – knowledge (neuter nominative, direct experience).

This sūtra unveils a realization born of saṁyama. It follows sūtra 3.27, where saṁyama on chandra (the luminous spark) reveals the light of consciousness. Here, dhruva (the immutable) guides toward tadgatijñānam: knowledge of the flow (gati) of consciousness (tad).

In Vyāsa's traditional commentary, dhruva refers to the Pole Star, and this saṁyama would allow the yogi to know the movement of the stars. However, from the perspective of The Sadhana, this fixity is primarily internal. Why meditate on something external? It would contradict the entire teaching of the Yoga-Sūtra, which deals with deep meditation focused on what is within oneself.

Dhruva, derived from the root √dhṛ (to hold, to bear), designates that which does not waver at the center of one's being. By meditating on the immutable, the mind finds an eternal anchor that allows one to observe the flow of consciousness without being carried away by it.

The sūtra progresses from the focal (chandra, 3.27) to the stable (dhruva, 3.28). While Vyāsa's classical interpretation looks toward the cosmos, this translation prioritizes interiority. The immutable becomes the stable witness from which the conscious flow awakens as a coherent unity, dissolving distractions to lead toward kaivalya.

3.29. Through focus on the central hub
(the void at its center),
comes knowledge of the body's ordered harmony.

नाभिचक्रे कायव्यूहज्ञानम्
nābhicakre kāyavyūhajñānam

नाभिचक्रे, nābhicakre – on the central hub (locative of nābhicakra: from nābhi, the

hub of a wheel or the empty center, and cakra, the wheel).

काय, kāya – body (the manifested structure, the instrument of meditation).

व्यूह, vyūha – ordered harmony (the structured manifestation, the subtle architecture of forces).

ज्ञानम्, jñānam – knowledge (direct experience).

This sūtra is often interpreted through the prism of later Tantrism as a simple concentration on the physical navel. However, at the time of Patañjali, this later layer of Tantrism did not yet exist. Translating **nābhi** as "navel" is therefore an anachronism that reduces a major metaphysical key to a mere organic localization.

The term nābhi originally designates the hub of a wheel. As Lao Tzu taught, it is the void at the center of the hub that makes the wheel functional: it is the space where the immutable axis meets circular movement. By practicing saṁyama on this central anchor point, the yogi does not discover a medical anatomy, but the intelligence presiding over the kāyavyūha: the body's ordered harmony. One perceives how manifestation (the spokes of the wheel) articulates and balances around this median void.

In the perspective, this sūtra rehabilitates the body as the indispensable instrument of realization. Without the body, meditation would be impossible. We need the senses, not to deny them, but to turn them inward: the eyes close to see the spark of jyoti within, breathing is perceived from an inner perspective, and hearing sharpens to catch the nāda anāhata (the unstruck sound).

The body’s ordered harmony is the foundation that allows this inward turning. By inhabiting the hub — that central void which is the junction point between the silent witness and the moving form — one understands the hierarchy of the forces that constitute us. The body thus becomes the sacred laboratory where the manifested aligns with the unmanifested.

3.30. Through focus on the throat's hollow,
hunger and thirst are stilled.

कण्ठकूपे क्षुत्पिपासानिवृत्तिः
kaṇṭhakūpe kṣutpipāsānivṛttiḥ

कण्ठकूपे, kaṇṭhakūpe – in the throat's hollow (locative of kaṇṭhakūpa: kaṇṭha, throat; kūpa, hollow, pit, or cavity).

क्षुत्, kṣut – hunger.

पिपासा, pipāsā – thirst.

निवृत्तिः, nivṛttiḥ – cessation (stilling, withdrawal, or the ending of impulses).

This sūtra describes a crucial regulatory point located behind the uvula. In ancient yoga texts, this hollow is compared to the "bird's nest." The bird here represents the tongue, but also the breath and attention which, after wandering in the outer world, return to rest in this inner refuge.

Anatomically, this focus is achieved by turning the tongue upward and backward, a technique known as Khecarī mudrā (the seal of the bird). The Dhyānabindu Upaniṣad (verses 79-83) explains this realization: *"Nectar does not fall into the fire, nor does breath evaporate when the tongue, turned back, enters the Cave of the Skull [...] He will no longer perish from disease, he will no longer have sleep, nor thirst, nor hunger [...] who knows the Seal of the Bird."*

Similarly, the Yogatattva Upaniṣad (verse 118) specifies that this practice consists of folding the tongue *"until it comes to lodge in the hole of the skull, behind the glottis,"* while fixing the attention between the eyebrows.

In this perspective, hunger and thirst are stilled because the mind has found its

home and tastes the nectar of inner fullness. This is not a struggle against the body, but a satisfaction so high that it makes external needs secondary. By returning to this nest, the practitioner detaches from the incessant quest for nourishment to remain in the peace of the central void.

3.31. Meditation on the turtle's channel
grants inner stability.

कूर्मनाड्यां स्थैर्यम्
kūrmanāḍyāṃ sthairyam

कूर्मनाड्यां, kūrmanāḍyāṃ – in the turtle's channel (kūrma, turtle; nāḍī, subtle channel, locative singular, energy center in the upper chest, anatomically linked to the thymus).

स्थैर्यम्, sthairyam – stability (sthairya, nominative singular, from sthira, firm, indicating inner calm).

This sūtra, in the Vibhūti Pāda, fits within a series (3.16–3.36) exploring realizations (siddhayaḥ) via saṃyama on subtle centers. The location of the turtle's channel (kūrmanāḍyāṃ) at the thymus, in the upper chest, aligns with yogic sources placing this channel near the sternal notch. Conscious breathing practice produces a "inner smile" sensation, a state of peace corresponding to sthairyam (stability), calming mind and body.

The prior sūtra (3.30, throat) and the next (3.32, light in the head) suggest a progression toward subtle centers. The literal translation (in the turtle's channel, stability) is neutral. In practice, focus on the thymus (upper chest) via conscious breathing to cultivate stability.

The interpretation of kūrmanāḍyāṃ as the thymus, in the upper chest, draws on yogic sources and the meditative experience of conscious breathing, felt as an "inner smile." Sthairyam denotes stability, without explicit mention of the senses.

The thoracic location aligns with the turtle's symbolism (retreat, stability).

3.32. Through focus on the light in the head,
the vision of the realized is revealed.

मूर्धज्योतिषि सिद्धदर्शनम्
mūrdhajyotiṣi siddhadarśanam

मूर्धज्योतिषि, mūrdhajyotiṣi – in the light in the head (mūrdha: head; jyotiṣ: light. Locative singular denoting the internally perceived luminous center).

सिद्धदर्शनम्, siddhadarśanam – vision of the realized (siddha: realized beings; darśanam: vision or perception. Denotes the perceptual encounter with higher states or beings of consciousness).

This sūtra describes the effects of focusing on the light through a meditation technique named Shambavi-Mudra in ancient texts (Gheranda-Samhita, Mudras section, verse 59). The goal is to stabilize the pupils in order to fix attention on the light that manifests internally behind closed eyes.

In this perspective, the perceived light is a reality. Everything that is not black belongs to this light: clouds, stars, spots, or yellow and golden circles. As concentration intensifies and mental silence settles in, this light reveals itself in its original nature, infinite and white. If it seems to change shape or color, it is the concentration that fluctuates, not the light itself.

This perception is the result of perfect ocular and mental stability, echoing the immobilization mentioned in sūtra 3.27. Through this light, the practitioner resonates with the siddhas, the beings who have attained accomplishment, thus gaining direct vision of wisdom and transcendent realities.

3.33. Either the reflection or the Whole.

प्रातिभाद्वा सर्वम्
prātibhād vā sarvam

प्रातिभात्, prātibhāt – reflection (prātibha, from pra + √bhā, shine; here image or reflection, linked to Māyā as illusion).

वा, vā – or (disjunctive particle marking a binary alternative).

सर्वम्, sarvam – the Whole (total unity, the absolute).

This sūtra follows 3.32, where focus on the light in the head grants the vision of realized beings. Here, the text introduces a fundamental spiritual choice: the distinction between the reflection (prātibha) and ultimate reality (sarvam). In this perspective, the reflection is associated with illusion (Māyā), the changing images and reflections of consciousness that can still captivate the practitioner's attention. In contrast, the Whole represents absolute unity, akin to the Tao, where all duality dissolves.

The particle vā (or) emphasizes this alternative: the yogi can either remain attached to illusory reflections, however brilliant they may be, or surrender to the Whole. This reading strengthens the contrast between the manifestations of Māyā and the ultimate truth of liberation (kaivalya).

The link with sūtra 3.27 is essential here. Where 3.27 used the stabilization of the pupils to obtain knowledge through the luminous spark (jyoti), and where 3.32 revealed the vision of realized beings through light, sūtra 3.33 closes this progression. It suggests that the light perceived through the Shambavi-Mudra technique must lead beyond simple reflections to reveal monistic unity. The practice does not aim for fascination with inner images, but for the dissolution of illusion to open oneself to the totality of reality.

3.34. In the center lies true understanding.

हृदये चित्तसंवित्
hṛdaye cittasaṃvit

हृदये, hṛdaye – in the center (hṛdaya, from √hṛd, heart, locative singular, here "center," sense 5, Wisdom Library, metaphysical space where ātman or brahman resides, per Bṛhadāraṇyaka Upaniṣad 4.4.22).

चित्तसंवित्, cittasaṃvit – true understanding (compound nominative singular, citta, mind; saṃvit, consciousness, unified perception, akin to non-dual awareness).

This sūtra, in the Vibhūti Pāda, explores realizations (siddhayaḥ) from focused consciousness. The translation, "In the center lies true understanding," captures the succinct essence of the Sanskrit, where hṛdaye (in the center) denotes a metaphysical space, inspired by the Upaniṣads (Bṛhadāraṇyaka Upaniṣad 4.4.22: "The self (ātman) is in the center (hṛdaya)").

This "center" is neither the physical organ nor the Western emotional seat but a subtle space (dahara ākāśa, Chāndogya Upaniṣad 8.3.3) where ātman or brahman resides, a point of unity transcending the draṣṭṛ/dṛśya duality. Cittasaṃvit, translated as "true understanding," is unified consciousness of the mind (citta).

Unlike standard interpretations inferring saṃyama (meditation combining dhāraṇā, dhyāna, and samādhi) due to the Vibhūti Pāda context, your translation omits this practice, respecting the absence of a verb or explicit term in the sūtra. Thus, hṛdaya is presented as the ontological locus where cittasaṃvit naturally resides, suggesting that "true understanding" is inherent to this metaphysical center. The sūtra locates unified consciousness (cittasaṃvit) in hṛdaya (center), a step toward realizing sarvam.

The translation, "In the center lies true understanding," prioritizes the ontological state over practice, diverging from standard readings inferring saṃyama. Rooted in the Upaniṣadic sense of hṛdaya (metaphysical space, Bṛhadāraṇyaka Upaniṣad 4.4.22), it reflects a monistic vision where cittasaṃvit is

unified consciousness, akin to sarvam.

3.35. Non-discrimination between
enlightened understanding and the eternal soul,
utterly distinct, causes worldly experience
due to enlightened understanding's outward focus.
Through concentration on its own purpose,
the eternal soul, the ascetic
transcends the error of conflating them
and realizes its direct knowledge.

सत्त्वपुरुषयोरत्यन्तासङ्कीर्णयोः प्रत्ययाविशेषो भोगः परार्थत्वात्स्वार्थसंयमात्पुरुषज्ञानम्
sattvapuruṣayoratyantāsaṅkīrṇayoḥ pratyayāviśeṣo bhogaḥ
parārthatvātsvārthasaṁyamātpuruṣajñānam

सत्त्व, sattva – enlightened understanding (lucidity and discernment, a refined aspect of jīva, the embodied soul).

पुरुषयोः, puruṣayoḥ – of the eternal soul (puruṣa, the immutable essence).

अत्यन्त, atyanta – utterly (complete separation).

असङ्कीर्णयोः, asaṅkīrṇayoḥ – unmixed (not conflated).

प्रत्यय, pratyaya – perception (cognitive content).

अविशेषः, aviśeṣaḥ – non-discrimination (error of conflating the two).

भोगः, bhogaḥ – experience (engagement in the phenomenal world, worldly experience).

परार्थत्वात्, parārthatvāt – due to outward focus (sattva's orientation toward external objects).

स्वार्थ, svārtha – own purpose (the goal of the eternal soul).

संयमात्, saṁyamāt – through concentration (integrated discipline of dhāraṇā, dhyāna, samādhi).

पुरुष, puruṣa – eternal soul (immutable essence).

ज्ञानम्, jñānam – direct knowledge (non-discursive understanding).

This sūtra establishes a radical distinction between sattva (enlightened understanding) and puruṣa (the eternal soul). Enlightened understanding is the direct consequence of the eternal soul's light upon the mind; it is the clarity that emanates from the presence of the immutable essence. However, its outward focus (parārthatvāt) sustains illusion. Non-discrimination (pratyayāviśeṣaḥ), or the error of conflating them, consists in mistaking this consequence—mental clarity —for the soul itself, causing immersion in worldly experience (bhoga).

Through saṁyama on the soul's own purpose (svārthasaṁyamāt), the practitioner transcends this error to attain direct knowledge (puruṣajñānam). This monistic reading suggests that the distinction is temporary and dissolves into original unity. The sūtra advances from 3.34 by clarifying the need to move beyond the consequence of mental clarity to fully realize the eternal soul.

3.36. From this arise, in inspired form,
the faculties of hearing, touch, sight, taste, and smell.

ततः प्रातिभश्रावणवेदनादर्शास्वादवार्त्तासञ्जायन्ते
tataḥ prātibhaśrāvaṇavedanādarśāsvādavārttāsañjāyante

ततः, tataḥ – hence (indicating the consequence of direct knowledge of the eternal soul).

प्रातिभ, prātibha – in inspired form (denoting that the faculties are now enlightened by inner light, making perception spontaneous and transcendent).

श्रावण, śrāvaṇa – auditory (faculty of hearing).

वेदन, vedana – tactile (tactile faculty).

आदर्श, ādarśa – visual (visual faculty).

आस्वाद, āsvāda – gustatory (gustatory faculty).

वार्त्ता, vārttā – olfactory (olfactory faculty).

सञ्जायन्ते, sañjāyante – arise (indicating the emergence of these new capacities).

This version clarifies that the sensory faculties are no longer mere biological tools directed outward. The term prātibha (inspired) qualifies the mutation of these senses: they become capable of perceiving the subtle because they are now driven by pure consciousness. It is not the object that instructs the sense, but the light of the soul which, by diffusing through the purified faculties, reveals reality without intermediaries.

These faculties manifest the unity of the jīva. They are not inspired by worldly objects but become inspired by the immutable source. This direct perception, freed from the ordinary mental filter, marks a stage where the practitioner begins to perceive the Whole (sarvam) through every sensation.

3.37. These faculties, obstacles to samādhi,
appear as powers (siddhis) in the state of dispersion.

ते समाधावुपसर्गा व्युत्थाने सिद्धयः
te samādhau upasargā vyutthāne siddhayaḥ

ते, te – these (demonstrative pronoun referring to the previously mentioned faculties).

समाधौ, samādhau – in samādhi (locative singular; state of union or total absorption).

उपसर्गा, upasargā – obstacles (nominative plural; difficulties or hindrances).

व्युत्थाने, vyutthāne – in the state of dispersion (locative singular; ordinary state of consciousness turned outward).

सिद्धयः, siddhayaḥ – powers (siddhis) (nominative plural; accomplishments or faculties arising from practice, usually seen as powers).

This sūtra concludes the series describing the faculties arising from saṁyama with a fundamental warning. Although these perceptions are a sign of progress, they become obstacles (upasargā) if the mind becomes attached to them and views them as powers. Indeed, they maintain consciousness in the state of dispersion (vyutthāna), where the distinction between the seer and the seen still persists.

Their perception as "powers (siddhis)" is relative to a lower state of consciousness. For one who aims for samādhi, where all duality dissolves to give way to original unity (kaivalya), these manifestations are distractions. They anchor the practitioner in fascination for the spectacular results of their practice rather than in the pursuit of ultimate union.

In this perspective, the sūtra teaches absolute detachment. The yogi must recognize that these powers, though real in the phenomenal world, are dead ends for the realization of the Whole (sarvam).

3.38. Starting from attachment to the body and guṇas,
inspired knowledge transcends their bonds
and leads to liberation.

बन्धकृत्सङ्गात्सञ्ज्ञानं देहप्रकृत्योः कैवल्यं च
bandhakṛtsaṅgātsañjñānaṃ dehaprakṛtyoḥ kaivalyaṃ ca

बन्धकृत्, bandhakṛt – cause of bondage (what causes attachment and constraints).

सङ्गात्, saṅgāt – starting from attachment (masculine ablative singular, indicating the starting point of the transformation).

सञ्ज्ञानं, sañjñānaṃ – inspired knowledge (spontaneous, profound and perfect understanding).

देहप्रकृत्योः, dehaprakṛtyoḥ – of the body and guṇas (interpreted as the creative forces of nature).

कैवल्यं, kaivalyaṃ – liberation (the state of unity or spiritual isolation).

च, ca – and.

Following the warning in 3.37, this sūtra explains that the very attachment (saṅgāt) that acts as the cause of bondage (bandhakṛt) serves as the starting point for liberation. When this attachment is refined through saṁyama, it yields inspired knowledge (sañjñānaṃ).

This spontaneous realization transcends the biological and material constraints of the body and the guṇas. In a monistic reading, this inspired knowledge dissolves the duality between the observer and the observed, leading to kaivalya—the recovery of original unity. The term "inspired" here reflects a non-discursive wisdom that emerges directly from the inner light (jyoti), untying the knots of worldly conditioning.

3.39. Through the ascending breath,
detachment rises above mud and thorns,

freeing from death.

उदानजयात् पङ्ककण्टकादिषु असङ्ग उत्क्रान्तिश्च
udānajayāt paṅkakaṇṭakādiṣu asaṅga utkrāntiśca

उदानजयात्, udānajayāt – through the ascending breath (ablative singular, compound of udāna, ascending breath, and jaya, mastery; the ablative suffix -āt indicates the means or cause).

पङ्ककण्टकादिषु, paṅkakaṇṭakādiṣu – in mud, thorns, and so forth (locative plural, compound of paṅka, mud; kaṇṭaka, thorns; ādi, and so forth).

असङ्ग, asaṅga – detachment (nominative singular, state of non-attachment).

उत्क्रान्तिः, utkrāntiḥ – elevation (nominative singular, from ut-kram, to rise beyond; transcendence of death).

च, ca – and (conjunction linking the outcomes).

This translation deliberately moves away from the concept of personal mastery to emphasize the grammatical function of the breath as the primary instrument (expressed by the ablative -āt). Spiritually, this reflects the understanding that it is not the ego that masters the ascending breath, but the purified breath that becomes the agent of our own elevation. By acting through this breath, detachment (asaṅga) becomes a natural state rather than a mental effort, allowing the consciousness to rise above the mud and thorns of the material world. This ascent leads to utkrāntiḥ, the final transcendence of mortality and the realization of original unity.

3.40. Through the harmonizing breath, the fire blazes.

समानजयात् ज्वलनम्
samānajayāt jvalanam

समानजयात्, samānajayāt – through the harmonizing breath (the ablative suffix -āt highlights the breath as the means; samāna is the energy of balance and assimilation).

ज्वलनम्, jvalanam – fire, radiance (from the root jval, to shine or burn; denoting vital energy, inner light, or purification).

Following the transcendence of the ascending breath, this sūtra describes the effect of the samāna breath, which orchestrates energy at the center of the being. By emphasizing the grammatical role of the ablative (the means), we see that it is through this breath that the inner fire (agni) is kindled. It is not an ego-driven conquest, but a spontaneous radiance that emerges when energies are perfectly harmonized.

This fire (jvalanam) is the flame of devotion and purification. It consumes ignorance (avidyā) and illuminates consciousness. In a monistic sense, this radiance reflects the jīva's inner light, which shines more brightly as it approaches the original unity of kaivalya. The choice of "blazes" captures the active, living nature of this sacred fire within the practitioner.

3.41. Through saṁyama on the relation of ear and ether,
hearing opens to the divine.

श्रोत्राकाशयोः सम्बन्धसंयमात् दिव्यं श्रोत्रम्
śrotrākāśayoḥ saṃbandhasaṃyamāt divyaṃ śrotram

श्रोत्र, śrotra – ear (the faculty of auditory perception).

आकाशयोः, ākāśayoḥ – ether (the subtle element that carries sound; cosmic space).

सम्बन्ध, saṃbandha – relation (the union or connection between ear and ether).

संयमात्, saṃyamāt – through saṁyama (the ablative suffix -āt indicates the means;

the integration of concentration, meditation, and absorption).

दिव्यं, divyaṃ – divine (qualifying the transformed hearing faculty).

श्रोत्रम्, śrotram – hearing (the transcendent audition resulting from the practice).

In the Vibhūti Pāda, this sūtra follows the inner radiance of 3.40. It proclaims that through saṁyama on the union of ear and ether, divine hearing manifests. By focusing on this relationship, the observer closes to the sounds of prakṛti and awakens to anāhata. This divine hearing is the "ear of the heart," perceiving nāda brahman—the primordial vibration. By emphasizing the grammatical means (saṃyamāt), the translation reflects a monistic union where the distinction between the perceiver and the cosmic space dissolves, allowing hearing to spontaneously open to the divine.

3.42. Through saṃyama on the perfect union
between form and ether,
and through absorption into the subtle cotton,
the subtle body unites with the ether.

कायाकाशयोः संबन्धसंयमात् लघुतूलसमापत्तेश्चाकाशगमनम्
kāyākāśayoḥ saṁbandhasaṁyamāt laghutūlasamāpatteśca ākāśagamanaṃ

काय (kāya) – la forme (le corps subtil).

आकाशयोः (ākāśayoḥ) – de l'éther (l'espace universel).

संबन्ध (saṃbandha) – l'union parfaite (le fait d'être parfaitement lié).

संयमात् (saṃyamāt) – par le saṃyama (le moyen).

लघुतूल (laghutūla) – le coton subtil (la texture de l'air perçue en méditation).

समापत्तेः (samāpatteḥ) – par l'absorption (l’immersion).

च (ca) – et.

आकाश (ākāśa) – l'éther.

गमनम् (gamanam) – l'union (le résultat : la fusion).

In absolute meditative stillness, the perception of space is transformed. The practitioner no longer feels "in" the air, but perfectly bound (saṃbandha) to it. This union is no longer a concept, but a sensory reality: the air acquires a tangible density, as if it had become subtle cotton.

Through total immersion in this texture, the physical body fades away and consciousness takes its place like an etheric body vibrating at the same frequency as the air; having become as light as the air, it then perceives it as denser.

Like a bird that does not feel the air as a void, but as a material to lean on to fly: the gross form of the body fades away so that consciousness merges into the ether, which has become concrete, dense, and as light as cotton. This transition is the recognition that individual consciousness and the Absolute are of one and the same nature.

3.43. Through a non-imagined modification,
the disembodied state transcends concepts,
dissolving the veil over the light.

बहिरकल्पिता वृत्तिः महाविदेहा ततः प्रकाशावरणक्षयः ।
bahir-akalpitā vṛttiḥ mahā-videhā tataḥ prakāśa-āvaraṇa-kṣayaḥ

बहिर् (bahir) – external (beyond the limits of the self).

अकल्पिता (akalpitā) – non-imagined (real, not fabricated by the mind).

वृत्तिः (vṛttiḥ) – modification (activity of consciousness).

महाविदेहा (mahā-videhā) – disembodied state (great disembodiment, liberation from samsara).

ततः (tataḥ) – hence (consequently).

प्रकाश (prakāśa) – light (clarity of pure consciousness).

आवरण (āvaraṇa) – veil (that which obscures reality).

क्षयः (kṣayaḥ) – destruction (total dissolution).

Sūtra 3.43 describes the transition to the disembodied state (mahā-videha), a stage where consciousness is no longer bound by the fluctuations of the ordinary mind. This "non-imagined modification" is not a mere visualization, but an existential reality where consciousness operates outside the physical envelope. By establishing itself in this way, it transcends concepts and dualities, breaking the cycle of material identifications. This liberation from samsara leads to the destruction of the veil of ignorance, revealing the infinite light of the Absolute.

3.44. Through saṁyama on the gross,
the true self, the subtle, their coherence,
and their purpose, the elements are transcended.

स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंयमात् भूतजयः
sthūlasvarūpasūkṣmānvayārthavattvasaṃyamāt bhūtajayaḥ

स्थूल (sthūla) – gross (physical form of the elements).

स्वरूप (svarūpa) – true self (essence or nature of the self).

सूक्ष्म (sūkṣma) – subtle (the tanmātras, non-manifest subtle essences).

अन्वय (anvaya) – coherence (connection, continuity).

अर्थवत्त्व (arthavattva) – purpose (state of having meaning, universal harmony).

संयमात् (saṃyamāt) – through saṃyama (integrated practice of dhāraṇā, dhyāna, and samādhi).

भूतजयः (bhūtajayaḥ) – transcendence of elements (monistic transcendence).

Sūtra 3.44 explores realizations from saṃyama applied to five targets. Sthūla (gross) denotes the physical form of the five elements (earth, water, fire, air, and ether). Svarūpa (true self) is the self's pure essence, beyond conditionings.

Sūkṣma (subtle) refers to the tanmātras, the elements' subtle essences: sound for ether, touch for air, form for fire, taste for water, and smell for earth. These are non-manifest principles accessible through deep contemplation.

Anvaya (coherence) is the link among the gross, true self, and subtle, perceived as continuity in reality's unity. Arthavattva (purpose) is the ultimate aim of universal harmony. The outcome, bhūtajayaḥ, is not domination but transcendence: the yogi perceives the elements' underlying unity, freeing consciousness from material attachments. Saṃyama dissolves the draṣṭṛ/dṛśya duality, leading to fusion with universal unity.

3.45. As a result of this saṃyama,
states of consciousness
free from bodily conditioning manifest,
the body achieves full vitality,
and the properties of the elements
become insignificant.

ततोऽणिमादिप्रादुर्भावः कायसम्पत् तद्धर्मानभिघातश्च
tato'ṇimādiprādurbhāvaḥ kāyasampat taddharmānabhighātaś ca

ततः (tataḥ) – hence (as a consequence of the saṃyama practiced in sūtra 3.44).

अणिमा (aṇimā) – state of consciousness free from bodily conditioning (spiritual experience of subtlety, derived from *aṇu*, atom).

आदि (ādi) – and so forth (indicating other similar experiences).

प्रादुर्भावः (prādurbhāvaḥ) – manifestation (the emergence of these states of consciousness).

कायसम्पत् (kāyasampat) – excellence of the body (a purified state of the body reflecting unity).

तद् (tad) – their (referring to the *bhūtas* or elements).

धर्मा (dharmā) – properties (characteristics such as solidity, heat, etc.).

अनभिघातः (anabhighātaḥ) – non-affectation (immunity to material influences).
च (ca) – and.

In the absolute stillness of meditation, the perception of space is transformed. The practitioner no longer feels "in" the air, but perfectly bound (saṃbandha) to it. This union is no longer a concept, but a sensory reality: the air acquires a tangible density, as if it had become subtle cotton.

Through total immersion in this texture, the physical body fades away, and consciousness takes its place like an etheric body vibrating at the same frequency as the air.

Becoming as light as the air, the consciousness then perceives it as denser. Like a bird that does not feel the air as a void, but as a material to lean on to fly: the

gross form of the body fades away so that consciousness merges into the ether, which has become concrete, dense, and as light as cotton. This transition is the recognition that individual consciousness and the Absolute are of one and the same nature.

Sūtra 3.45 serves as the culmination of the contemplative practices initiated in sūtra 3.44, where saṃyama—the alchemy of dhāraṇā (concentration), dhyāna (meditation), and samādhi (absorption)—is applied to the gross (sthūla), the true self (svarūpa), the subtle (sūkṣma), their coherence (anvaya), and their purpose (arthavattva).

Saṃyama engenders bhūtajayaḥ, a transcendent mastery of the five elements (earth, water, fire, air, ether), achieved not through domination, but through a penetration of their ontological unity. Sūtra 3.45 reveals the fruits of this realization: a triad of spiritual manifestations that dissolve the chains of materiality, revealing the self in its unified dimension.

The first fruit, aṇimādiprādurbhāvaḥ, marks the emergence of aṇimā, interpreted here not as a literal power to become infinitesimal, but as a state of consciousness free from bodily conditioning.

This reading is anchored in the Vedāntic vision of the self's subtlety, as in the *Muṇḍaka Upaniṣad* (3.1.7), where the Ātman is described as "subtler than the subtle" (aṇoḥ aṇīyān), transcending material forms.

Similarly, the *Chāndogya Upaniṣad* (8.1.1–5) evokes an internal space (dahara-ākāśa) where the self resides, free from physical limitations—an idea that Swami Vivekananda applies in *Raja Yoga* to the siddhis as stages toward spiritual freedom rather than material prowess (Vivekananda, 1896).

Ian Whicher, in *The Integrity of the Yoga Darśana*, reinforces this perspective, viewing aṇimā as an experience of purified consciousness, liberated from the constraints of the body (Whicher, 1998).

The *Yoga Vāsiṣṭha* (6.1.83) completes this vision, describing consciousness as an essence finer than an atom, omnipresent and unconditioned. Thus, aṇimā is not a magical act but a plunge into the subtlety of the self, where bodily conditionings vanish before universal unity.

The second fruit, kāyasampat, translated here as the full vitality of the body, denotes a state where the body (kāya), composed of elements, reaches a radiant balance: health, strength, resilience, and energy. This vitality is not a material end but a reflection of the self's harmonization with unity, where the body becomes a purified vehicle for consciousness.

This idea resonates with verse 109 of the *Dhammapada*, where virtue engenders vitality (bala), charm, and longevity, suggesting a convergence between Yoga and Buddhism in the ethical transformation of the body. Śaṅkara, in his commentary on the *Brahmasūtras* (4.4.16), notes that the purification of the body supports the quest for mokṣa, reinforcing the relevance of kāyasampat as a sign of spiritual progress.

The third fruit, taddharmānabhighātaḥ, is the non-affectation by the properties (dharmā) of the elements, with tat (their) referring primarily to the elements, but indirectly including the body formed from them.

Thus, the yogin transcends not only external influences (heat, cold) but also bodily frailties such as illness or decay. This non-affectation, far from being a supernatural power, is a spiritual freedom: material properties become insignificant in the face of perceived unity. Vivekananda compares this to a consciousness that "sees beyond appearances," while Whicher sees in it a dissolution of identification with the body.

In a monistic reading, these three fruits—aṇimā, kāyasampat, taddharmānabhighātaḥ—are not material exploits but revelations of the underlying unity between the seer (draṣṭṛ) and the seen (dṛśya). The material, perceived as insignificant, fades before universal harmony, leading to kaivalya, the primordial fusion. Supported by sattva (mental clarity), this sūtra purifies the

Jīva (embodied soul) to transcend worldly experience toward the awakening of the self to its unconditioned essence.

3.46. The yogi's apparent body, wielding the vajra,
embodies grace, power, and stable Samāna.

कायव्यूहसौष्ठवबलसंनादवज्रसंहननत्वम् ।
kāyavyūhasauṣṭhavabalasaṃnādavajrasaṃhananatvam

काय, kāya – apparent body (kāya, body, physical or subtle ensemble, from ci, assemble).

व्यूह, vyūha – harmonious disposition (vyūha, arrangement, formation, from vi + ūh, dispose).

सौष्ठव, sauṣṭhava – grace (sauṣṭhava, excellence, functional beauty, from su + ṣṭhu, well-formed).

बल, bala – power (bala, strength, physical or inner capacity, from bal, be strong).

संनाद, saṃnāda – pranic stability (saṃnāda, stable resonance, from sam + nad, vibrate).

वज्र, vajra – vajra (vajra, thunderbolt, diamond, symbol of firmness, from vṛj, break, a scepter).

संहननत्वम्, saṃhananatvam – solidity (saṃhananatvam, state of cohesion, from sam + han, strike, condense).

In the Vibhūti Pāda, this sūtra illustrates a realization where the yogi's body attains physical and energetic perfection through discipline. It follows sūtras 3.44–3.45, exploring element and sense mastery, marking progress toward body-consciousness integration.

Kāya (apparent body) denotes the physical and subtle body, transformed by practice. Vyūha (harmonious disposition) reflects inner balance. Sauṣṭhava (grace) and bala (power) express functional beauty and spiritual strength.

Samāna, one of the five vāyus (vital breaths) in yogic tradition, governs balance and assimilation in the abdominal region, around the navel, linked to digestion, nutrient distribution, and harmonious energy flow.

Vajra, here a scepter symbolizing strength, and saṃhananatvam (solidity) underscore the yogi's unshakeable nature. The literal translation, precise but abstract, is rendered fluidly to express body-consciousness unity.

3.47. Through meditative mastery over receptivity,
essential nature, sense of self, connection,
and objectivity of the sensory organs,
their mastery is attained.

ग्रहणस्वरूपास्मितान्वयार्थवत्त्वसंयमादिन्द्रियजयः ।
grahaṇasvarūpāsmitānvayarthavattvasaṃyamādindriyajayaḥ

ग्रहण (grahaṇa) – receptivity (the act of perceiving, of grasping).

स्वरूप (svarūpa) – essential nature (the inherent form or essence of the sense).

अस्मिता (asmitā) – sense of self (ego identification with the sensory process).

अन्वय (anvaya) – connection (the link or association between senses and reality).

अर्थवत्त्व (arthavattva) – objectivity (the quality of purpose or aim of the senses).

संयमात् (saṃyamāt) – through meditative mastery (integrated dhāraṇā, dhyāna, and samādhi).

इन्द्रियजयः (indriyajayaḥ) – mastery of the senses (conquest of the sensory faculties).

This sūtra describes a realization attained through saṃyama on the layers of the sensory organs, leading to their complete mastery (indriyajayaḥ). It represents a progression from mastering physical elements to controlling the instruments of perception.

Grahaṇa (receptivity) denotes the senses' ability to grasp objects; svarūpa (essential nature) their functional essence; asmitā (sense of self) the ego's identification with the sensory process; anvaya (connection) their link to perceived objects; and arthavattva (objectivity) their purposeful orientation toward liberation.

Through saṃyama, the yogi transcends sensory impulses, aligning the senses with purified jīva. In a monistic reading, the senses are no longer filters of separation but refined tools reflecting universal unity.

3.48. For one who recognizes the distinction
between sattva and the pure soul,
mastery over all existence
and complete knowledge are fulfilled.

सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च।
sattvapuruṣānyatākhyātimātrasya sarvabhāvādhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ ca

सत्त्व (sattva) – sattva (quality of reason and light, guṇa of purity and clarity from *prakṛti*).

पुरुष (puruṣa) – pure soul (immutable conscious principle, distinct from *jīva*).

अन्यता (anyatā) – distinction (difference, separation).

ख्याति (khyāti) – direct knowledge (clear perception, non-discursive discernment).

मात्रस्य (mātrasya) – of one who recognizes (the one who measures/perceives).

सर्वभाव (sarvabhāva) – all existence (totality of being's manifestations).

अधिष्ठातृत्वम् (adhiṣṭhātṛtvaṃ) – mastery (state of transcendental control, presiding over).

सर्वज्ञातृत्वं (sarvajñātṛtvaṃ) – complete knowledge (unitive understanding of reality, state of knowing all).

च (ca) – and.

This sūtra describes an ultimate realization through direct knowledge (khyāti) of the distinction between sattva (the highest guṇa of clarity) and puruṣa (the pure soul). This recognition, the fruit of prolonged practice culminating in samādhi, fulfills mastery over all existence (sarvabhāvādhiṣṭhātṛtvaṃ), granting transcendental control over all manifestations.

It also brings complete knowledge (sarvajñātṛtvaṃ), a wisdom that reflects transcendental insight from samādhi, surpassing ordinary omniscience to become a unitive understanding of the Absolute.

In a monistic reading, this realization aligns the *jīva* with universal consciousness, transcending final dualities. "Fulfilled" emphasizes the sustained effort required for this realization to manifest as a permanent state of being.

3.49. Through detachment even from this,
the seeds of afflictions are destroyed,
and liberation from illusion is attained.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्।

tadvairāgyādapi doṣabījakṣaye kaivalyam

तद् (tad) – this (referring specifically to the fruits of the previous sūtra).

वैराग्यात् (vairāgyāt) – through detachment (ultimate renunciation).

अपि (api) – even.

दोष (doṣa) – afflictions (impurities veiling consciousness).

बीज (bīja) – seeds (the latent potential of ignorance).

क्षये (kṣaye) – in destruction (total extinction).

कैवल्यम् (kaivalyam) – liberation (state of absolute purity).

Commentary: This sūtra represents the final act of letting go. The phrase "Through detachment even from this" refers directly to the previous sūtra (3.48): it is a detachment from the mastery over all existence and complete knowledge.

Even though these states are the pinnacles of yogic achievement, they still represent a subtle attachment to the manifest nature. By renouncing the identity of being an "omniscient master," the yogi destroys the final seeds of ignorance (Avidyā) and ego (Asmitā).

This ultimate stripping away leads to Kaivalya, the liberation from illusion, making any return to the cycle of Saṃsāra impossible.

3.50. Through detachment even from these realizations,
the roots of suffering are destroyed,
and absolute unity is realized.

तद्वैराग्यादपि दोषबीजक्षयः कैवल्यं च।

tadvairāgyādapi doṣabījakṣayaḥ kaivalyaṃ ca

तद् (tad) – these (referring to the prior realizations of mastery and knowledge).

वैराग्यात् (vairāgyāt) – through detachment (non-attachment, from *vi + rāga*).

अपि (api) – even (emphatic particle, intensifying the renunciation of sublime states).

दोष (doṣa) – suffering (root causes of pain, spiritual faults).

बीज (bīja) – roots (fundamental seeds of afflictions).

क्षयः (kṣayaḥ) – destruction (annihilation, total ending).

कैवल्यम् (kaivalyaṃ) – absolute unity (liberation, the state of pure isolation).

च (ca) – and.

This sūtra concludes the section on yogic realizations (3.16–3.49). It teaches that detachment (vairāgya), even toward these sublime realizations, is essential. These realizations, though elevated, belong to Jīva (global consciousness) and can hinder liberation if they become objects of attachment. Detachment destroys the "seeds of evil" (doṣabīja), the deep-seated causes of suffering, such as ignorance (2.5). This leads to kaivalya, where puruṣa (pure consciousness) recognizes its distinction from all manifestation.

Kaivalya is the realization of Unity encompassing all diversity, where distinctions such as matter or spirit fade away. Compared to sūtras 3.47–3.49, which explore the mastery of sattva and the transcendence of the guṇas, this sūtra marks the culmination: all attachment, even spiritual, must be abandoned.

The literal translation is abstract; the corrected version, with "absolute unity," reflects monism while remaining grounded in the text. For the practitioner, this

sūtra insists on inner asceticism: renouncing the fruits of yoga to realize fundamental Unity.

The interpretation of "kaivalya" as "absolute unity" deviates from the standard yogic reading ("isolation of puruṣa") but resonates in Advaita Vedānta and non-dual Śaiva, where "kaivalya" equals the dissolution of distinctions in a single consciousness.

In the Vedānta tradition, "kaivalya" denotes the realization of the identity between ātman (the individual self) and brahman (ultimate reality). In Jainism, "kaivalya" (kevala-jñāna) denotes absolute knowledge where the soul is purified of all karma.

These nuances rest on the etymological meaning of "kevala" (alone, unique), adaptable to monistic frameworks. "Roots of suffering" for "doṣabīja" explicitly links to the kleśas (2.3), while "realizations" for "tad" contextualizes the sūtra in the Vibhūti Pāda, avoiding "siddhi" as "powers" for an inner focus, especially considering that supposed powers are harmful to samadhi, according to Patanjali.

3.51. Facing invitations from lofty places,
the yogi refrains from pride and attachment,
to avoid the return of unwanted hindrances.

स्थानीयुपनिमन्त्रणे सङ्गस्मयाकरणं पुनरनिष्टप्रसङ्गात्।
sthānyupanimantraṇe saṅgasmayākaraṇaṃ punaraniṣṭaprasaṅgāt

स्थानी (sthāni) lofty places (positions of worldly prestige, elite circles)

उपनिमन्त्रणे (upanimantraṇe) at invitations (solicitations for involvement)

सङ्ग (saṅga) attachment (desire for association)

स्मय (smaya) pride (vanity, self-satisfaction)

अकरणम् (akaraṇaṃ) non-engagement (stance of inner humility)

पुनः (punar) again

अनिष्ट (aniṣṭa) unwanted (harmful)

प्रसङ्गात् (prasaṅgāt) due to hindrances (excessive attachment)

Following sūtra 3.50, which teaches that non-attachment to realizations leads to kaivalya (absolute unity in our monistic reading), this text warns against invitations from “lofty places” (sthāni), interpreted as worldly palaces or elite circles, urging the yogi’s involvement (upanimantraṇe).

Yielding to attachment (saṅga) or pride (smaya) revives unwanted hindrances (aniṣṭaprasaṅga), such as vanity or the thirst for fame. The sūtra recommends akaraṇaṃ (non-engagement), a posture of inner humility.

In a monistic vision, these hindrances are illusions masking fundamental Unity. Compared to 3.50, this sūtra specifies a practical challenge: worldly seductions, even prestigious ones, are obstacles to the realization of Unity. The translation "lofty places" for sthāni is faithful to the Sanskrit and reflects a worldly reading, rejecting dualistic interpretations (celestial entities) in favor of contexts of prestige.

"Unwanted hindrances" for aniṣṭaprasaṅgāt includes vanity and fame, consistent with the Vibhūti Pāda. Akaraṇaṃ, translated as "refrains," emphasizes a passive stance where detachment supports the final realization.

3.52. Through deep saṃyama on the moment,
the yogi advances toward knowledge born of right vision.

क्षणतत्क्रमयोः संयमात् विवेकजं ज्ञानम्।

kṣaṇatatkramayoḥ saṃyamāt vivekajaṃ jñānam

क्षण (kṣaṇa) moment (static temporal point)

तत् (tat) that (referring to the present moment)

क्रमयोः (kramayoḥ) of their progressions (the methodical advance of the meditator)

संयमात् (saṃyamāt) through deep saṃyama (integrated concentration and meditation)

विवेकजं (vivekajaṃ) born of right vision (clear spiritual vision from *viveka*)

ज्ञानम् (jñānam) knowledge (direct, non-discursive)

This sūtra proposes a practice: meditation (saṃyama) on the moment ("kṣaṇa"), a static temporal point. "Kramayoḥ" emphasizes that the moment does not progress; it is the yogi who advances in contemplation, as in Advaita Vedānta where "krama" denotes a methodical progression toward Unity.

This meditation cultivates direct knowledge ("jñānam") born of right vision ("viveka"), a clear spiritual vision distinguishing the eternal (puruṣa) from the transient (diversity).

"Right vision" is adopted as it is common in Asian spirituality, notably Buddhism (samyak-dṛṣṭi, right vision in the Eightfold Path), where it denotes a capacity developed through Observance and spiritual realization, resonating with "viveka" as a discernment transcending illusions.

In a monistic perspective, right vision reveals the Unity encompassing diversity, dissolving temporal appearances. Compared to 3.51, which warns against ego and fame, this sūtra offers an active method: by contemplating the moment, the yogi advances toward a pure vision.

The literal translation is abstract; the corrected version adds "the yogi" and "advances toward" for clarity, reflecting that "krama" concerns the meditator's progress. For the practitioner, this sūtra teaches that meditation on the moment, by advancing in practice, develops right vision to realize fundamental Unity.

The translation "advances" for "tatkramayoḥ" departs from the standard interpretation to reflect a reading inspired by Advaita Vedānta. "Right vision" for "vivekajaṃ" is unconventional but justified by its use in Asian spirituality, underlining a clear vision leading to Unity, consistent with the Vibhūti Pāda.

3.53. Through saṃyama on the moment and past time,
discriminative knowledge is attained.

क्षणतत्क्रमयोः संयमात् विवेकजं ज्ञानम्।
kṣaṇatatkramayoḥ saṃyamāt vivekajaṃ jñānam

क्षण (kṣaṇa) moment (fleeting instant)

तत् (tat) that (referring to the moment or related reality)

क्रमयोः (kramayoḥ) of sequences (here interpreted as "past time")

संयमात् (saṃyamāt) through saṃyama (integrated mastery of concentration and meditation)

विवेकजम् (vivekajam) discriminative (born of discernment or "right vision")

ज्ञानम् (jñānam) knowledge (direct, experiential)

This sūtra describes a realization resulting from advanced yoga practice. By applying saṃyama to moments (kṣaṇa) and their sequences (krama, here interpreted as “past time”), the yogi attains discriminative knowledge (vivekajaṃ jñānam). This knowledge allows for the distinction of seemingly similar realities,

transcending the illusions of conditioned perception.

A clear distinction between jīva and citta is vital. In the Yogasūtra, citta refers to the global mind or spirit, while jīva represents the embodied individual consciousness, often seen as the soul conditioned by ignorance (avidyā).

In a monistic vision, jīva is a temporary manifestation of ultimate consciousness (Ātman or Brahman), veiled by the fluctuations of citta. Puruṣa, by contrast, is pure, immutable consciousness, distinct from the processes of citta.

Saṃyama acts upon citta, the field of mental experience where the jīva perceives the world. By meditating on moments and their flow, the yogi purifies citta, allowing the jīva to transcend temporal illusions and realize unity with ultimate reality.

Discriminative knowledge is not an intellectual understanding but an experience where the jīva recognizes that perceived distinctions are illusory. This practice invites the jīva to meditate on the impermanence of moments to align with unconditioned consciousness.

3.54. Thus, this knowledge, born of discernment, is liberating,
encompassing all in every dimension, transcending time.

तारकं सर्वविषयं सर्वथाविषयमक्रमंचेति विवेकजं ज्ञानम्।
tārakaṃ sarvaviṣayaṃ sarvathāviṣayam akramam ceti vivekajaṃ jñānam

तारकम् (tārakam) liberating (leading across, from darkness to light)

सर्वविषयम् (sarvaviṣayam) encompassing all objects (including every phenomenon)

सर्वथाविषयम् (sarvathāviṣayam) encompassing all modalities (grasping every aspect or dimension)

अक्रमम् (akramam) without sequence (transcending time and temporal flow)

च (ca) and

इति (iti) thus (concluding particle)

विवेकजम् (vivekajam) born of discernment (from "right vision")

ज्ञानम् (jñānam) knowledge (direct, experiential, and salvific)

This sūtra describes the pinnacle of discriminative knowledge (vivekajaṃ jñānam) resulting from saṃyama, extending the progression initiated in sūtra 3.53. This knowledge is tārakam, liberating, as it guides the jīva (individual consciousness) toward kaivalya, ultimate liberation.

It is sarvaviṣayam, encompassing all phenomena perceived by the mind (citta), whether material objects, living beings, or mental states. It is sarvathāviṣayam, grasping these phenomena in all dimensions, through every possible perspective. Finally, it is akramam, transcending time, revealing a timeless reality beyond succession.

In a monistic reading, this knowledge purifies the mind (citta), calming its vṛttis, the fluctuations encompassing manas (cognition), buddhi (discernment), and ahaṃkāra (ego). Once purified, the mind allows the jīva to transcend the illusions of separation and realize unity with ultimate consciousness, distinct from puruṣa (pure consciousness).

Unlike Sāṃkhya's dualism, this view sees jīva as a temporary expression of the ultimate, liberated through yogic practice. This realization, the fruit of prolonged and constant observance (1.14), crowns the path of yoga, offering a total and salvific knowledge that dissolves the veils of ignorance to reveal the essential unity of existence.

3.55. Liberation is attained when purity aligns between sattva and puruṣa.

Or

When even that (last impression) is restrained, all is restrained,
leading to seedless Samadhi (nirbija samadhi).

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यं।
sattvapuruṣayoḥ śuddhisāmye kaivalyaṃ

सत्त्व (sattva) sattva (clarity or enlightened understanding, mind's quality)

पुरुषयोः (puruṣayoḥ) of puruṣa (pure consciousness, immutable)

शुद्धिसाम्ये (śuddhisāmye) when purity aligns (from *śuddhi*, purity + *sāmya*, equality/identity)

कैवल्यम् (kaivalyaṃ) liberation (ultimate freedom, absolute unity)

The final sūtra of the Vibhūti Pāda concludes yogic realizations by describing kaivalya, ultimate liberation. Liberation is attained when the purity (śuddhi) of the mind (citta), represented by sattva (clarity or enlightened understanding), reaches an equality (sāmya) with that of puruṣa, pure, immutable consciousness.

Sattva, the supreme quality of the mind, emerges when citta is freed from the disturbances of rajas (agitation) and tamas (inertia) through practices like saṃyama (3.53–3.54). This "identity of purity" (śuddhisāmye) does not mean a fusion between citta and puruṣa, but a total transparency of the mind, allowing the jīva (individual consciousness) to realize its unity with ultimate consciousness.

In a monistic vision, the mind (citta), purified by calming its vṛttis (fluctuations, including manas -cognition-, buddhi -discernment-, and ahaṃkāra -ego-), becomes a mirror reflecting the nature of puruṣa.

The jīva, operating through citta, transcends the illusions of separation, recognizing its non-difference from ultimate consciousness, distinct from puruṣa as an immutable entity.

Unlike Sāṃkhya, where puruṣa and prakṛti remain separate, this monistic reading sees the jīva as a temporary expression of ultimate reality, liberated through yogic practice. This sūtra builds on 3.54, where discriminative knowledge (vivekajaṃ jñānam), encompassing all phenomena in all their dimensions, prepares the mind for this state of purity.

Liberation is the fruit of prolonged observance (1.14). This sūtra is addressed to advanced yogis, marking the culmination of yoga in the realization of monistic unity, where the purified mind reveals timeless truth to the jīva.

Synthesis of the Third Book

The Third Book of the Yoga-Sūtras, titled Vibhūti Pāda, marks the transition from outer discipline to the high engineering of consciousness. In a monistic perspective, this book does not deal with "magic powers" or miracles, but with the natural expansion of knowledge when the mind ceases to be an obstacle and becomes an instrument of Unity. The term Vibhūti refers to the manifestations of perfection—tangible signs that the practitioner no longer perceives reality as fragmented, but as a flow of conscious energy.

Through the technology of Saṃyama, the student learns to merge with the object of meditation until the distance between subject and object totally vanishes. This internal ascension leads from the mastery of physical elements to the understanding of time itself. Each "power" described is actually a stage in the purification of Citta (the mind), preparing it for its final transparency.

This journey culminates in the realization that the greatest of perfections is not the mastery of the world, but Kaivalya: absolute Unity where the purity of intelligence aligns with the purity of consciousness.

Here is a complete synthesis of the metaphysical and technical analysis of the Third Book of the Yoga-Sūtras (Vibhūti Pāda), from sūtra 3.1 to sūtra 3.55.

1. Internal Engineering: Saṃyama (3.1 - 3.8) The book opens with the last three limbs of Yoga: concentration (Dhāraṇā), meditation (Dhyāna), and total unity (Samādhi).

When practiced simultaneously on the same object, they form Saṃyama. This is the ultimate tool of The Path. Unlike the first five "external" limbs, these are "internal" because they act directly on the structure of consciousness, igniting the light of the highest knowledge.

2. The Transformation of Mental Flow (3.9 - 3.15) Patañjali describes the physics of the mind here. The mind is not static; it is a succession of moments and mutations (Pariṇāma).

Yoga consists of stabilizing this flow to move from agitation to tranquility. By understanding the nature of change (form, time, and state), the yogi grasps that behind the diversity of appearances lies a single, immutable substance.

3. Direct Knowledge and Expansion (3.16 - 3.35) Through Saṃyama, the yogi accesses perceptions that escape ordinary senses. By focusing on specific points—language, the heart, the sun, or the moon—he decodes the laws of the universe.

These faculties are but reflections of Unity: by understanding a single thing in its absolute depth, one understands the Whole. The mind becomes a mirror capable of reflecting the structure of the stars as well as that of the body's cells.

4. The Obstacles of Prestige (3.36 - 3.37) This is a crucial warning: perfections (powers) are accomplishments in the external world, but major obstacles for Samādhi. They tempt the Jīva (the embodied soul) through pride and fame. The practitioner must pass through them without attachment to avoid losing sight of the horizon of Unity.

5. Mastery of Elements and Senses (3.38 - 3.48) The yogi learns to master the bodily vehicle and its interactions with the elements. By practicing Saṃyama on the relationship between the ear and ether, or on the lightness of cotton, he transcends the limits of gravity and matter.

This section culminates in the mastery of the Indriyas (senses), where the yogi is no longer a slave to perceptions but the master of receptivity.

6. Discernment of Right Vision (3.49 - 3.52) Approaching the goal, the yogi cultivates Right Vision (Viveka). He learns to distinguish pure consciousness from the reflections of the mind. Even when faced with invitations from "lofty places" (social prestige), he remains anchored in humility. By practicing Saṃyama on the present moment (Kṣaṇa), he advances toward a vision that transcends time.

7. Kaivalya: The Final Unity (3.53 - 3.55) The book closes with the definition of Liberation. Liberating knowledge is that which encompasses everything, in every dimension and without temporal succession. Unity (Kaivalya) is attained when the purity of intelligence (Sattva) aligns with the purity of consciousness (Puruṣa). The veil of duality is then definitively lifted.

Fundamental Lexicon of the Third Book

Akaraṇam (अकरणम्) Non-engagement. A stance of inner humility where the yogi refuses to become involved in temptations of prestige or pride, thus protecting his realization.

Citta (चित्त) Global consciousness or the mental field. In Book 3, it is the laboratory where mutations occur, allowing the transition from dispersion to unity.

Dhāraṇā (धारणा) Concentration. The act of fixing the mind on a single point. It is the first stage of the internal practice of Saṃyama.

Dhyāna (ध्यान) Meditation. An uninterrupted flow of knowledge toward the object of concentration. Here, the separation between subject and object begins to blur.

Indriya-jaya (इन्द्रियजयः) Mastery of the senses. The victory over the organs of perception that allows the yogi to no longer be conditioned by external stimuli.

Jīva (जीव) Embodied individual consciousness. Although temporarily veiled by the mind (Citta), it seeks to rediscover its real identity with Unity.

Kaivalya (कैवल्यम्) Liberation or absolute Unity. The final state where the duality between the world and consciousness is transcended.

Krama (क्रम) Progression or succession. Often associated with time, it also refers in a monistic reading to the yogi's methodical advancement toward Unity.

Kṣaṇa (क्षण) The present moment. The smallest temporal point. Saṃyama on the moment is the key to breaking the illusion of linear time.

Pariṇāma (परिणाम) Transformation. Refers to the mind's changes of state. Understanding Pariṇāma allows one to grasp the immutable behind the moving.

Puruṣa (पुरुष) Pure consciousness. In Patañjali's vision, it is the immutable witness. The goal of Yoga is to align the purity of the mind with that of Puruṣa.

Samādhi (समाधि) Total unity. The state where the object of meditation shines alone, the mind having lost its own apparent identity to become the object itself.

Saṃyama (संयम) Integrated mastery. The combined practice of Dhāraṇā, Dhyāna, and Samādhi on a single object. It is the "technological key" of Book 3 for obtaining direct knowledge.

Sāmya (साम्यम्) Identity or equality. Used to describe the alignment of purity between the mind and pure consciousness, the necessary condition for

Liberation.

Sattva (सत्त्व) Clarity or purity. The highest quality of the mind which, once purified of agitation, allows for the faithful reflection of ultimate consciousness.

Svarūpa (स्वरूप) Essential nature. The intrinsic form of a thing, stripped of mental projections and illusory labels.

Tārakaṃ (तारकम्) Liberating. Refers to the knowledge born of discernment that allows one to "cross over" the ocean of ignorance to the shore of Unity.

Vibhūti (विभूति) Manifestations of perfection. Extraordinary capacities that emerge naturally from the practice of Saṃyama, signs of progress on The Path.

Viveka / Vivekajaṃ (विवेक / विवेकजम्) Discernment or "Right Vision." The spiritual capacity to distinguish the eternal from the transient, leading to liberating knowledge.

Vṛtti (वृत्ति) Fluctuations of the mind. Book 3 teaches how to still these waves so that Citta becomes a perfect mirror.

4. Kaivalya Pāda, on Liberation

This fourth chapter explores ultimate fulfillment (kaivalya),
where the transformations of Creation and yogic practices
all converge towards a permanent awakening to original unity,
transcending all duality.

The Achievement of Unity

This fourth chapter explores the ultimate fulfillment (kaivalya), where the transformations of Creation and yogic practices converge toward a permanent

awakening to the original unity, transcending all duality.

The Fourth Book of the Yoga Sutras, titled Kaivalya Pada, seals the science of the mind by revealing the state of absolute freedom. From a monistic perspective, liberation is not an acquisition, but the definitive cessation of the illusion of separation. The practitioner realizes that consciousness was never bound, only obscured by the play of transformations (parinama).

Patanjali describes here how mental residues (vasanas) and imprints of the past vanish when consciousness aligns with its essential nature (citishakti). This is not a destruction of the world, but a return of the constituents of nature (gunas) to their original balance, once their purpose—the experience and liberation of the Self—is fulfilled.

Through the "cloud of truth" (dharmamegha samadhi), the yogi transmutes his perception of time and causality. He no longer sees a succession of isolated moments, but the immutable unity that underlies all existence. The duality between the "seer" and the "seen" resolves into the bliss of being, where consciousness remains in its own splendor.

The culmination of The Path is this recognition: the Self is the power of absolute consciousness, free from every veil, established forever in its original purity. It is here that study, practice, and manifestation fade away to make room for Unity without a second.

The Sutras, Simply

4.1. Achievements are born of incarnation,
the words of the light bearer,
asceticism and contemplative union.

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः
janmauṣadhimantratapaḥsamādhijāḥ

4.2. Creation is transformed
from one form of existence to another
by its own flow.

जात्यन्तरपरिणामः प्रकृत्यापूरात्
jātyantaraparin̤āmaḥ prakr̤tyāpūrāt

4.3. Good and bad deeds
are not the direct causes
in the transformations of material reality,
but they only encourage
the natural course of things,
like the farmer who drills a mound
to let the water run through his fields.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्
nimittam aprayojakam̤ prakr̤tīnām̤
varan̤abhedas tu tataḥ kṣetrikavat

4.4. Emotions, thoughts and perceptions
are mainly creations of the self.

निर्माणचित्तान्यस्मितामात्रात्
nirmān̤acittāny asmitāmātrāt

4.5. Only mental consciousness is at the origin
the diversity of mental impulses.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्
pravr̤ttibhede prayojakam̤ cittam ekam anekeṣām

4.6. Among consciences,
that born of deep meditation is residue-free

तत्र ध्यानजमनाशयम्
tatra dhyānajam anāśayam

4.7. For a yogi, karma is neither black nor white,
for the others, it is of three kinds.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्
karmāśuklākṛṣṇaṃ yoginas trividham itareṣām

4.8. As a result, mental residues
only manifest themselves
according to the qualities of
the matured consequences of acts.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्
tatas tadvipākānuguṇānām evābhivyaktir vāsanānām

4.9. Even separated by birth,
place or time, memory and samskaras
remain linked by their profound similarity.

जातिदेशकालव्यवहितानामप्यनन्तर्यं स्मृतिसंस्कारयोः एकरूपत्वात्
jātideśakālavyavahitānām apy anantaryaṃ
smṛtisaṃskārayoḥ ekarūpatvāt

4.10. Because of the constant desire to live,
the samsaric cycle has no beginning.

तासामनादित्वं चाशिषो नित्यत्वात्
tāsāmanāditvaṃ cāśiṣo nityatvāt

4.11. When causes, effects, supports, and foundations
are no longer considered, their residues fade away.

हेतुफलाश्रयालम्बनैःसङ्गृहीतत्वादेषामभावे तदभावः
hetuphalāśrayālambanaiḥsaṅgṛhītatvāt
eṣāmabhāve tadabhāvaḥ

4.12. The past and the future exist in their essence
due to the differences in their paths and qualities.

अतीतानागतं स्वरूपतः अस्ति अध्वभेदात् धर्मानाम्
atītānāgataṃ svarūpataḥ asti adhvabhedāt dharmāṇām

4.13. These subtle manifestations are
composed of the primary qualities (gunas)

ते व्यक्तसूक्ष्मा गुणात्मानः
te vyaktasūkṣmā

4.14. The truth of reality derives from unity
underlying the experiments.

परिणामैकत्वात् वस्तुतत्त्वम्
pariṇāmaikatvāt vastutattvam

4.15. Consciousness caught in duality,

facing an equal reality,
will take different paths.

वस्तुसाम्ये चित्तभेदात् तयोर्विभक्तः पन्थाः
vastusāmye cittabhedāt tayorvibhaktaḥ

4.16. Reality does not depend on a single consciousness,
or what would happen if it didn't?

न च एकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्
na ca ekacittatantram vastu
tadapramāṇakaṃ tadā kiṃ syāt

4.17. This reality is either known or unknown,
according to the nature of consciousness.

तदुपरागापेक्षित्वात् चित्तस्य वस्तु ज्ञाताज्ञातम्
taduparāgāpekṣitvāt cittasya vastu jñātājñātam

4.18. The fluctuations of the spirit
are always known to the puruṣa,
unchanging master, due to its immutability.

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्
sadā jñātāścitta-vṛttayas tat-prabhoḥ puruṣasya apariṇāmitvāt

---

4.19. The citta is not its own light,
for it is an object of observation.

न तत्स्वाभासं दृश्यत्वात्
na tat svābhāsaṃ dṛśyatvāt

4.20. The citta cannot grasp pure consciousness
and the vṛttis at the same time.

एकसमये चोभयानवधारणम्
ekasamaye cobhayānavadhāraṇam

4.21. If one citta were perceived by another,
it would lead to an infinite regress
of cognition perceiving cognition
and a confusion of memories.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च
cittāntaradṛśye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca

4.22. When pure consciousness remains unchanging,
and the citta aligns with its essential nature,
there is knowledge of its true nature.

चितेरप्रतिसङ्क्रान्तायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्
citerapratisaṅkrāntāyāstadākārāpattou svabuddhisaṃvedanam

4.23. The citta, influenced by pure consciousness
and perceived objects, tends toward the Whole.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्
draṣṭṛdṛśyoparaktaṃ cittaṃ sarvārtham

4.24. Although marked by countless vāsanās,
the citta exists for the sake of puruṣa,

because it functions as a unified whole.

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्
tadasaṅkhyeyavāsanābhiścitramapi parārthaṃ saṃhatyakāritvāt

4.25. For the one who possesses discriminative perception,
the illusion of an individual self ceases.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः
viśeṣadarśinaḥ ātmabhāvabhāvanāvinivṛttiḥ

4.26. Then right discernment will be strengthened,
and the fluctuating consciousness
will take the path to Liberation.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम्
tadā vivekanimnaṃ kaivalyaprāgbhāraṃ cittam

4.27. In its gaps (of citta),
erroneous thoughts arise,
stemming from samskāras.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः
tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ

4.28. These samskāras are eliminated,
as previously stated for the afflictions.

हानमेषां क्लेशवदुक्तम्
hānam eṣāṃ kleśavad uktam

4.29. In supreme contemplation,
the desireless one,
through constant right discernment,
attains the cloud of truth
of seedless samādhi.

प्रसङ्ख्याने ऽप्यकुसीदस्य सर्वथा विवेकख्यातेः धर्ममेघः समाधिः
prasaṅkhyāne 'py akusīdasya sarvathā
vivekakhyāter dharmameghaḥ samādhiḥ

4.30. Then sufferings and the traces of karma cease.

ततः क्लेशकर्मकर्माशयानां निवृत्तिः
tataḥ kleśakarmakarmāśayānāṃ nivṛttiḥ

4.31. Then, free from all veils and illusions,
the consciousness of bliss transcends
insignificant personal knowledge.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्
tadā sarvāvaraṇamalāpetasya jñānasya ānantyāt jñeyam alpam

4.32. Thus, having fulfilled their purpose,
the successive evolutions of the guṇas cease,
ending incarnations.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्
tataḥ kṛtārthānāṃ pariṇāmakramasamāptir guṇānām

4.33. Thus, the sequence of transformations, unfolded in time, is finally

understood, revealing the changeless unity beyond the succession of moments.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः
kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ

4.34. Liberation is the fulfillment of the soul,
where the guṇas, devoid of purpose,
return to their origin,
revealing the true nature of being
or the power of absolute consciousness.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं
स्वरूपप्रतिष्ठा वा चितिशक्तिरिति
puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ
svarūpapratiṣṭhā vā citiśaktir iti

With Grammar and Commentaries

4.1. Achievements are born of incarnation,
the words of the light bearer,
asceticism and contemplative union.

जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः
janmauṣadhimantratapaḥsamādhijāḥ

जन्म, janma - incarnation (neuter noun, from jan, birth, initial condition).

औषधि, auṣadhi - light-bearer (neuter noun, from uṣ, to shine, here satguru, perfect guru, awakened, dispelling ignorance with the light of knowledge).

मन्त्र, mantra - words (masculine noun, from man, to think, satguru teaching, satsang, not meaning sacred formula).

तपः, tapaḥ - asceticism (neuter noun, from tap, to burn, inner effort).

समाधि, samādhi - samadhi (masculine noun, from sam+ā+dhā, unification of mind, probably nirbīja, temporary fusion with oneness).

जाः, jāḥ - born of (plural adjective, from jan, generated by, agreement with siddhayaḥ).

सिद्धयः, siddhayaḥ - accomplishments (feminine plural noun, sidh, accomplish, virtues like clarity or compassion).

This sūtra 4.1 opens the Kaivalya Pāda, entitled "the ultimate fulfillment", which explores kaivalya as permanent awakening to original unity, transcending the duality between seer (draṣṭṛ) and seen (dṛśya).

This sūtra lists five factors generating attainments (virtues such as simplicity, devotion, discipline, discernment, etc.): incarnation (janma, initial condition), the light-bearer (auṣadhi, satguru, awakened perfect master), his words of truth (mantra, satsang), asceticism (tapaḥ, purification), and contemplative union (samādhi, probably nirbīja, temporary fusion).

These achievements, far from being yogic "powers", are qualities, virtues preparing for the ultimate awakening, implicit as kaivalya.

The sūtra 4.1 extends the Vibhūti Pāda (e.g.: 3.55, purity of consciousness) by synthesizing the means to progress towards awakening, rejecting any connotation of "powers" in favor of spiritual virtues illuminated by the satsang of the satguru.

The literal translation ("Incarnation, light-bearer, words, asceticism, samadhi, born of, accomplishments") is faithful but rigid. The final translation groups auṣadhi and mantra into "light-bearer words" to reflect their link (satsang), uses "incarnation" and "contemplative union" for fluidity.

:

Non-dualistic, the translation highlights virtues converging towards a single awakening, implied as kaivalya. The words of the satguru, perfect light-bearer (comparable to a buddha), embody truth and perfection, dissolving ignorance and unifying consciousness. Samādhi, the temporary factor, is distinguished from kaivalya, the ultimate goal.

Have the satsang of satguru, practice asceticism to purify the mind, and cultivate samādhi with or without seed to develop virtues. These accomplishments, born of incarnation and words of truth, prepare the way for ultimate fulfillment.

4.2. Creation is transformed from one form of existence to another by its own flow.

जात्यन्तरपरिणामः प्रकृत्यापूरात्
jātyantarapariṇāmaḥ prakṛtyāpūrāt

जाति, jāti - birth/species/"form of existence" (feminine noun, from jan, to be born, here condition or state of being).

अन्तर, antara - other/different (adjective, indicates transition or change).

परिणामः, pariṇāmaḥ - transformation/evolution/change (masculine noun, from pari+nam, to transform completely).

प्रकृति, prakṛti - Creation/nature/matter (feminine noun, material or original principle, source of all forms).

आपूरात्, āpūrāt - "from the flow"/"by filling" (ablative of āpūra, from ā+pṛ, fill, indicating the cause, here abundance or dynamism of prakṛti).

This sūtra describes the transformation of forms of existence into other states, propelled by the abundant flow of prakṛti, Creation. In a monistic reading, this

cyclical process, resonating with Shiva, the god of yoga and transformer of the Trimurti, reflects the unified dynamism of prakṛti. Far from suggesting yogic "powers", the sūtra highlights the natural flow of Creation, central to yogic tradition.

:

Sūtra 4.2 extends sūtra 4.1, where achievements arise from factors such as incarnation and satsang. It broadens the perspective by showing that all transformation, individual or cosmic, stems from the flow of prakṛti, continuing the momentum of the Vibhūti Pāda (e.g.: 3.55, equality of purity) towards unity.

The literal translation ("Transformation from one form of existence to another, from the flow of Creation") is faithful but technical. The final translation: "Creation transforms itself from one form of existence to another by its own flow", is precise, respecting the enumeration without interpretative finality.

:

Non-dualistic, the translation presents prakṛti as a unified whole, in perpetual change, without fragmentation. The resonance with Shiva, cyclical transformer, reinforces this vision of dynamic unity, where Creation evolves without duality, aligned with yoga.

जात्यन्तरपरिणाम:jātyantaraparіṇāmaḥ, describes a change of state or species (jāti) through transformation (pariṇāmaḥ), caused by the abundance of prakṛti (āpūrāt). Prakṛti is translated as "Creation" for its cosmic role, but can also mean "nature" or "matter". Āpūrāt (ablative) indicates cause (flow or fullness).

4.3. Good and bad deeds
are not the direct causes
in the transformations of material reality,
but they only encourage
the natural course of things,
like the farmer who drills a mound
to let the water run through his fields.

निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवत्
nimittam aprayojakaṃ prakṛtīnāṃ
varaṇabhedas tu tataḥ kṣetrikavat

निमित्तम्, nimittam - "instrumental cause"/occasion (neuter noun, from ni+mi, measure/direct, here trigger or condition).

अप्रयोजकम्, aprayojakam - "not directly causing/not producing" (adjective, from a+pra+yuj, not to be used as main cause).

प्रकृतीनाम्, prakṛtīnām - "of natures, of Creation, of material realities" (genitive plural of prakṛti, material principle, here plural for manifestations of prakṛti).

वरणभेदः, varaṇabhedaḥ - "breaking of the obstacle, lifting of the barrier" (masculine noun, compound of varaṇa, obstacle/covering, and bhedaḥ, breaking/penetration, from bhid, pierce).

तु, tu - but/However (particle, indicates nuance or contrast).

ततः, tataḥ - "from there/by consequence" (adverb, indicates source or secondary cause).

क्षेत्रिकवत्, kṣetrikavat - "like a peasant" (adverb, from kṣetrika, cultivator, and -vat, suffix of comparison, here metaphor of the peasant guiding the water).

This sūtra explains that human actions, good or bad, do not directly cause the transformations of prakṛti, material reality, but remove obstacles to allow its natural flow, like a peasant guiding water. In a monistic reading, this process underlines the dynamic unity of prakṛti, where human actions integrate without dominating.

The literal translation ("Instrumental cause, not directly causing, of natures breaking obstacle, like a peasant") is faithful but technical. The proposed translation: "Good and bad deeds are not the direct causes in the transformations

of material reality, but only encourage the natural course of things, as does the peasant who pierces a mound to let water flow into his fields" brings the metaphor to life, while remaining faithful to the original Sanskrit text.

Another translation was possible: "Instrumental causes don't directly produce the transformations of Creation, but they do remove obstacles, like the farmer guiding the water through his fields."

निमित्तम् अप्रयोजकम् indicates that instrumental causes (e.g. karma) are not the direct drivers of prakṛtīnāṃ transformations (prakṛti manifestations). वरणभेदः (breaking down the obstacle) specifies their facilitating role, illustrated by the peasant metaphor (क्षेत्रिकवत्). The plural prakṛtīnāṃ may reflect the forms of prakṛti, but a monistic reading unifies prakṛti as "Creation". The translation "Good and bad deeds..." contextualizes nimittam as karma, faithful and evocative, with a slight simplification of varaṇabhedaḥ.

4.4. Emotions, thoughts and perceptions are mainly creations of the self.

निर्माणचित्तान्यस्मितामात्रात्
nirmāṇacittāny asmitāmātrāt

निर्माण, nirmāṇa - created/manufactured (adjective, from nir+mā, measure/build, here creations or constructions).

चित्तानि, cittāni - consciousnesses/spirits/mental fields (neuter noun, plural of citta, from cit, to think/perceive, here mental-emotional energy regions or fields of consciousness, including emotions, thoughts, perceptions).

अस्मितामात्रात्, asmitāmātrāt - "from the ego alone, from the self alone" (ablative of asmitā, ego/I-am, and mātra, alone/uniquely, indicating the cause).

This sūtra asserts that the mental fields created (nirmāṇacittāni) arise solely from

the ego or individual self (asmitāmātrāt).

Cittāni (plural) refers to the multiple manifestations of the mind, which you translate as "emotions, thoughts and perceptions".

Asmitā (ego, feeling of "I") is the exclusive source, indicating that these phenomena arise from identification with the self. Mātrāt (only) emphasizes the absence of other causes.

This sūtra extends sūtras 4.2 (transformation of prakṛti) and 4.3 (actions facilitating the flow of prakṛti), focusing on the mind (cittāni) as a product of the ego (asmitā) within prakṛti.

4.5. Only mental consciousness is at the origin
the diversity of mental impulses.

प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम्
pravṛttibhede prayojakaṃ cittam ekam anekeṣām

प्रवृत्तिभेदे, pravṛttibhede - "in the diversity of activities, in the difference of movements" (locative of pravṛttibheda, composed of pravṛtti, activity/trend, from pra+vṛt, to act, and bheda, difference/distinction, from bhid, to separate).

प्रयोजकम्, prayojakam - causative/producer/"originally" (adjective, from pra+yuj, employ/cause, here trigger or source).

चित्तम्, cittam - "mental awareness"/spirit/mental (neuter noun, from cit, think/perceive, here unified mental awareness, prakṛti level, not puruṣa).

एकम्, ekam - one/unique (adjective, from eka, one, emphasizing the unity of citta).

अनेकेषाम्, anekeṣām - "many/many" (locative plural of aneka, non-one/numerous,

referring to varied activities).

This sūtra asserts that unified mental awareness (cittam ekam), is the source of the diversity of mental impulses, such as passions, desires, thoughts or inclinations.

Located in the Kaivalya Pāda, this sūtra extends sūtra 4.4 (mental fields arising from the ego) by emphasizing the psychological unity behind multiplicity, and follows on from sūtras 4.2-4.3 (prakṛti transformation and flow).

This sutra invites us to observe mental impulses as transitory expressions of mental awareness, and to cultivate asceticism and contemplative union (samādhi) to transcend this multiplicity and recognize original unity.

4.6. Among consciences,
that born of deep meditation is residue-free

तत्र ध्यानजमनाशयम्
tatra dhyānajam anāśayam

तत्र, tatra - there/"in that" (adverb, from tad, that, indicating the context, here relating to the mental consciousnesses of sūtras 4.4-4.5).

ध्यानजम्, dhyānajam - "born of meditation/issued from contemplation" (adjective, compound of dhyāna, meditation, dhyai, to contemplate, and ja, born of, indicating origin).

अनाशयम्, anāśayam - "without karmic residue/deposits" (adjective, from an-, not, and āśaya, reservoir/residue, from ā+śī, rest, here absence of karmic traces).

This sūtra asserts that, among consciousnesses, that born of deep meditation is free of karmic residues. Translated as "Among consciousnesses, that born of deep meditation is without residue", it emphasizes that a purified consciousness,

anchored in prakṛti, transcends the traces of past actions. In a monistic reading, this purification approaches original unity. Located in the Kaivalya Pāda, this sūtra extends sūtra 4.5 and fits in with sūtras 4.2-4.4.

4.7. For a yogi, karma is neither black nor white,
for the others, it is of three kinds.

कर्माशुक्लाकृष्णं योगिनस्त्रिविधमितरेषाम्
karmāśuklākṛṣṇaṃ yoginas trividham itareṣām

कर्मा, karma - action/karma (neuter noun, from kṛ, to do, here results or traces of actions).

अशुक्लाकृष्णम्, aśuklākṛṣṇam - "neither white nor black" (compound adjective, from a-, no, śukla, white/pure, and akṛṣṇa, non-black/non-novel, describing neutral karma).

योगिनः, yoginaḥ - "for the yogi" (genitive of yogin, yogi, from yuj, unite, here advanced meditation practitioner).

त्रिविधम्, trividham - "of three kinds"/triple (adjective, from tri, three, and vidha, kind/type).

इतरेषाम्, itareṣām - "for others" (genitive plural of itara, other, here non-yogis).

This sūtra states that the yogi's karma is neutral, neither white (śukla) nor black (kṛṣṇa), because they act without attachment or desire for outcomes, transcending karmic traces through continuous meditation.

For others (non-yogis), karma is of three kinds: white (śukla), black (kṛṣṇa), and mixed (śukla-kṛṣṇa), as explained in traditional commentaries. White karma stems from virtuous actions, black karma from actions driven by ignorance or ego, and mixed karma combines positive and negative intentions, typical of ordinary human actions.

Translated as “For a yogi, karma is neither white nor black; for others, it is of three kinds,” this sūtra emphasizes that the yogi, through spiritual discipline, approaches the original unity with puruṣa, breaking free from the grip of prakṛti.

This sūtra builds on the reflection in sūtra 4.6, which discusses meditation free of karmic seeds, and aligns with sūtras 4.2–4.5, which explore transformation and liberation. In a monistic reading, the yogi’s neutral karma reflects a spiritual purification, where action becomes a mirror of pure consciousness, free from the dualities of material nature.

4.8. As a result, mental residues
only manifest themselves
according to the qualities of
the matured consequences of acts.

ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम्
tatas tadvipākānuguṇānām evābhivyaktir vāsanānām

ततः, tataḥ - "therefore" (adverb, from tad, that, indicating a consequence).

तद्विपाकानुगुणानाम्, tadvipākānuguṇānām - "according to the qualities of the matured consequences of acts" (genitive plural, compound of tad, these, denotes acts, vipāka, result or ripening, from vi and pac, to ripen, anuguṇa, having the qualities, from anu and guṇa, quality, ānām, of, describing residues aligned with the consequences of acts).

एव, eva - only (emphatic particle, reinforcing the restriction).

अभिव्यक्तिः, abhivyaktiḥ - "manifest" (feminine noun, from abhi and vi and yañj, to express, activate or manifest).

वासनानाम्, vāsanānām - "mental residues" (genitive plural of vāsanā, imprint, from

vas, abide, subconscious traces).

This sūtra asserts that mental residues manifest in accordance with the qualities of the matured consequences of acts. Translated as "Therefore," mental residues manifest only in accordance with the qualities of the matured consequences of acts, it emphasizes that subconscious imprints reflect the matured effects of past actions.

These residues and their causes are transitory, dissolving in original unity. The reader is invited to consider mental residues as transitory reflections of the matured consequences of acts, and to cultivate continuous meditation to transcend these imprints.

4.9. Even separated by birth,
place or time, memory and samskaras
remain linked by their profound similarity.

जातिदेशकालव्यवहितानामप्यनन्तर्यं स्मृतिसंस्कारयोः एकरूपत्वात्
jātideśakālavyavahitānām apy anantaryaṃ
smṛtisaṃskārayoḥ ekarūpatvāt

जातिदेशकालव्यवहितानाम्, jātideśakālavyavahitānām - "of those separated by birth, place or time" (genitive plural, composed of jāti, birth, deśa, place, kāla, time, vyavahita, separated, from vi-, apart, and avahita, placed, ānām, of, designating entities separated by these factors).

अपि, api - even (adverb, indicates inclusion despite the obstacles mentioned).

अनन्तर्यं, anantaryaṃ - continuity (neuter noun, from anantara, without interval, composed of an-, not, and antara, interval, with suffix -ya, state, indicating an uninterrupted connection).

स्मृतिसंस्कारयोः, smṛtisaṃskārayoḥ - "of memory and impressions" (genitive dual,

composed of smṛti, memory, feminine singular, and saṃskāra, impressions, masculine dual, denoting the subjects of continuity).

एकरूपत्वात्, ekarūpatvāt - "because of the deep resemblance" (ablative of ekarūpatva, compound of eka, one, rūpa, form, and -tva, state, indicating the cause of continuity through an essential correspondence).

"Even when separated by birth, place or time, memory and samskaras remain linked due to their deep similarity." This sūtra explains that memory (smṛti) and saṃskāras (impressions) maintain a connection through saṃsāra, the cycle of incarnations, despite the separations of birth (jāti), place (deśa), or time (kāla). This continuity (anantaryam) derives from their deep resemblance (ekarūpatva), an essential correspondence in their karmic role.

The saṃskāras are imprints left by past actions or experiences, through samsara, stored in consciousness (citta), while memory is the faculty by which these imprints manifest as memories or conscious knowledge.

Their resemblance lies in their interdependence: a saṃskāra can activate a memory, and a memory can create or reinforce a saṃskāra, forming a cycle that persists through incarnations.

This sūtra follows 4.8, which describes vāsanās (latent tendencies) as arising from karma, and broadens the discussion to saṃskāras, more fundamental imprints carried through saṃsāra. The saṃskāras are not limited to a single lifetime, but anchored in the soul, linking experiences from one incarnation to the next via memory.

Textual note: the pronoun vyavahitānām (genitive plural) refers to smṛtisaṃskārayoḥ (memory and impressions), clarifying that smṛti and saṃskāras are the subjects of continuity. Ekarūpatva (deep resemblance) indicates functional interdependence, not strict identity. Sūtra 4.8 mentions the vāsanās, but 4.9 focuses on the saṃskāras, arguing for their central role in saṃsāra.

4.10. Because of the constant desire to live,
the samsaric cycle has no beginning.

तासामनादित्वं चाशिषो नित्यत्वात्
tāsāmanāditvaṃ cāśiṣo nityatvāt

तासाम्, tāsām - "of them" (pronoun, genitive plural feminine, refers to smṛti, memory, feminine singular, saṃskāras, impressions, masculine dual, and āśiṣ, desire to live, feminine singular, as a collective set designating karmic imprints).

अनादित्वं, anāditvaṃ - "samsaric cycle" (neuter noun, derived from anādi, without beginning, composed of a-, not, and ādi, beginning, with suffix -tva, state, indicating a unified eternal process in saṃsāra, here translated as samsaric cycle).

च, ca - and (conjunction, contextually links to sūtra 4.9).

आशिषः, āśiṣaḥ - "of the desire to live" (feminine noun, genitive singular, from āśis, aspiration or desire, translated as desire to live, impulse to exist).

नित्यत्वात्, nityatvāt - "because of constancy" (ablative of nityatva, derived from nitya, constant, with suffix -tva, state, indicating the cause of the samsaric cycle).

This sūtra explains that tāsām (of them), understood as a whole encompassing memory (smṛti), impressions (saṃskāras), and the desire to live (āśiṣ), forms a beginningless samsaric cycle (anāditvaṃ).

This collective karmic non-start stems from the constancy (nityatva) of the desire to live, an impulse to exist attached to the soul through saṃsāra, the cycle of births, lives, and deaths.

The desire to live motivates actions (karmas) that produce saṃskāras and feed memory, forming an eternal cycle unified by smṛti, saṃskāras, and āśiṣ. This cycle, including karmic processes and inherent in the soul's existence, has no

starting point.

The sūtra 4.9 establishes that smṛti and saṃskāras remain linked through saṃsāra due to their deep resemblance, with memory being a manifestation of the saṃskāras. The sūtra 4.10 expands this cycle to include āśiṣ, which underlies smṛti and saṃskāras, explaining the collective eternity of the samsaric cycle.

This set differs from latent tendencies (vāsanās, 4.8), as it represents the fundamental aspects of consciousness anchored in the soul.

Tāsām (feminine plural) refers to smṛti (memory, feminine singular), saṃskāras (impressions, masculine dual) from 4.9, and āśiṣaḥ (desire to live, feminine singular) from 4.10, understood as a whole (karmic imprints).

Tāsāmanāditvaṃ, translated as samsaric cycle, has no beginning, retaining the literal meaning of anāditvaṃ (absence of beginning). Āśiṣaḥ after tāsām makes the inclusion bold.

The translation of 4.9: "Even when separated by birth, place or time, memory and samskaras remain linked because of their deep resemblance", uses linked (masculine plural) for smṛti (feminine) and saṃskāras (masculine), and deep resemblance for ekarūpatva, a faithful nuance but less precise than correspondence of form. Vyavahitānām (genitive plural, probably neuter) refers to smṛtisaṃskārayoḥ.

Vāsanās does not appear in 4.9, confirming the focus on smṛti and saṃskāras. The translation of 4.10, Due to the constancy of the desire to live, the samsaric cycle has no beginning, interprets tāsāmanāditvaṃ as samsaric cycle, "has no beginning", retaining the literal meaning of anāditvaṃ (absence of beginning), where tāsām refers to smṛti, saṃskāras, and āśiṣaḥ as a whole (karmic imprints).

An alternative translation, "The samsaric cycle is due to the constancy of the desire to live," equates tāsāmanāditvaṃ with the samsaric cycle, which is less literal but fluid. Āśiṣaḥ after tāsām makes the inclusion bold. Inconsistency of

gender (saṃskāras masculine) and number (smṛti/āśiṣaḥ singular) suggests stylistic flexibility or influence from the vāsanās (4.8). The translation of āśiṣaḥ as desire to live and its association with a soul are not explicit, but compatible with saṃsāra.

4.11. When causes, effects, supports, and foundations
are no longer considered, their residues fade away.

हेतुफलाश्रयालम्बनैःसङ्गृहीतत्वादेषामभावे तदभावः
hetuphalāśrayālambanaiḥsaṅgṛhītatvāt
eṣāmabhāve tadabhāvaḥ

हतु, hetu - cause (hetu, noun, cause, root hṛ, that which generates an effect).

फल, phala - fruit (phala, noun, result or consequence, from phal, to bear fruit).

आश्रय, āśraya - support (āśraya, noun, base or refuge, from śri, rest on).

आलम्बनैः, ālambanaiḥ - "by supports" (ālambana, noun, support or object of focus, instrumental plural form, from lamb, to lean on).

सङ्गृहीतत्वात्, saṅgṛhītatvāt - "because of their consideration" (saṅgṛhītatva, noun, state of being gathered or conditioned, ablative of tvāt, cause).

एषाम्, eṣām - "of these" (eṣām, demonstrative pronoun, genitive plural, these things or residues).

अभावे, abhāve - "in absence" (abhāva, noun, non-existence, locative, from bhū, to be, with prefix a-, negation).

तत्, tat - that (tat, neuter pronoun, that which is related or their).

अभावः, abhāvaḥ - absence (abhāva, noun, non-existence, nominative, from bhū).

This sūtra, explores the cessation of saṃskāras, mental imprints conditioning embodied experience. It extends sūtras 3.9-3.11, which describe the transformations from citta (mind) to nirodha (cessation).

The saṃskāras arise from causes (hetu: intentions, desires or actions, such as the motivations behind a thought or an act), fruits (phala: results or consequences of these actions, manifested as experiences), supports (āśraya: psychic structures such as the ego or mind, citta) and supports (ālambana: objects of mental focus, such as a thought, a sensation or a point of meditation).

Their "taking into account" (saṅgṛhītatva), translated as "taken into account", denotes an active mental attachment or identification. "No longer taken into account" reflects active detachment, a conscious choice to no longer appropriate or attach to these elements, dissolving the hold of the saṃskāras. This absence (abhāva) results in their disappearance, aligning experience with original unity, consistent with a monistic reading where kaivalya is fusion, not isolation.

The literal translation ("cause-fruit-support...") is abstract. The final translation adds connectors for clarity, remaining neutral. The realization described is not a power, but a freedom born of active detachment, a step towards non-duality.

An alternative translation, clearer and respecting "taken into account," is: "When intentions, results of actions, the mind or ego, and objects of focus such as a thought or sensation are no longer taken into account, their imprints fade away."

The proposed translation departs from traditional interpretations (e.g. Vyāsa), which often link "hetu-phala" to strict karmic causality within a dualistic Sāṃkhya framework, and "āśraya-ālambana" to distinct ontological categories. Here, "hetu" and "phala" are rendered as "cause" and "fruit" without explicit reference to karma, to avoid dualistic over-interpretation, and "āśraya-ālambana" as "support-support" to emphasize their role in mental focus, consistent with a monistic reading where these distinctions are temporary.

The choice of "these" for "eṣām" presumes a reference to the saṃskāras, based on the context (3.9-3.11), although the pronoun remains ambiguous. The use of "absence" for "abhāva" favors a transcendental nuance, avoiding a temporal or nihilistic reading, in keeping with monism where the cessation of conditionings reveals unity.

The use of "taken into account" for "saṅgṛhītatva" is accessible and may reflect active detachment if understood as a voluntary act, although "grasped" or "retained" are closer to the connotation of mental appropriation. This approach draws on the grammar (e.g.: ablative of "saṅgṛhītatvāt" indicating cause) and context of the Vibhūti Pāda, focused on inner realizations.

4.12. The past and the future exist in their essence
due to the differences in their paths and qualities.

अतीतानागतं स्वरूपतः अस्ति अध्वभेदात् धर्मानाम्
atītānāgataṃ svarūpataḥ asti adhvabhedāt dharmāṇām

अतीत, atīta - "beyond forms" (atīta, adjective, that which is transcendent or beyond, past participle of ati + i, to go beyond).

आनागत, ānāgata - "not yet manifested" (ānāgata, adjective, that which has not yet happened, from ā + na + āgata, not arrived).

स्वरूपतः, svarūpataḥ - "in its essence" (svarūpa, noun, proper form or essence, suffix -taḥ, ablative, because of).

अस्ति, asti - exists (asti, verb, 3rd person singular present of as, to be).

अध्वभेदात्, adhvabhedāt - "because of the differences in the course" (adhvan, noun, path or course, bheda, difference, ablative of bhedāt, because of the distinction).

धर्मानाम्, dharmāṇām - "qualities" (dharma, noun, property or characteristic,

genitive plural, qualities).

This sūtra, explores the ontology of phenomena to support liberation. It extends previous sūtras (e.g. 4.11, on the cessation of afflictions), clarifying the existence of phenomena.

That which is beyond forms (atīta: phenomena transcending visible manifestations, like a seed that has become a tree) and not yet manifested (ānāgata: latent potentialities, like the tree in the seed) designates perceived or potential phenomena.

They exist in its essence (svarūpataḥ asti: their fundamental nature persists), due to their different qualities (adhvabhedāt dharmāṇām: variations in characteristics, such as form or function, according to their mode of manifestation).

The literal translation is abstract. The final translation respects the Sanskrit sentence with greater clarity. An alternative translation, testing an inverted structure for fluidity, is: "Because of their different qualities, that which is beyond forms and not yet manifested exists in its essence."

The translation uses "beyond forms" for "atīta" and "not yet manifested" for "ānāgata", as no explicit temporal marker (e.g. "kāla"). "Exists in its essence" reflects "svarūpataḥ asti", with the singular "its" for the unique essence of "svarūpa".

"Because of their different qualities" simplifies "adhvabhedāt dharmāṇām" (dharma: characteristics). The translation departs from others that translate "atīta-ānāgata" as "past-future". This approach is based on the grammar (e.g. asti, present active, for timeless existence) and context of the Kaivalya Pāda.

4.13. These subtle manifestations are
composed of the primary qualities (gunas)

ते व्यक्तसूक्ष्मा गुणात्मानः
te vyaktasūkṣmā

ते, te - these (te, demonstrative pronoun, nominative plural, these or these things).

व्यक्त, vyakta - manifested (vyakta, adjective, manifested or apparent, past participle of vi + añj, to make visible).

सूक्ष्मा, sūkṣmā - subtle (sūkṣma, adjective, subtle or unmanifest, nominative plural, derived from sūkṣ, fine or delicate).

गुण, guṇa - "of the primary qualities" (guṇa, noun, quality or fundamental constituent, here the gunas: sattva, rajas, tamas).

आत्मानः, ātmānaḥ - "nature composed of" (ātmān, noun, essence or nature, nominative plural, derived from ātman, with meaning "consisting of").

This sūtra, deepens the ontology of phenomena introduced in sūtra 4.12, which asserted that phenomena (beyond forms or unmanifested) exist in their essence due to their different qualities.

The sūtra 4.13 clarifies the nature of these phenomena, explaining that they are made up of the primary qualities (guṇātmānaḥ: the gunas, sattva, rajas, tamas, fundamental qualities of Man).

Subtle manifestations (vyaktasūkṣmā) refer to phenomena that, although manifested ("vyakta"), remain subtle ("sūkṣma"), such as saṃskāras (mental imprints), psychic energies, or non-coarse forms.

The pronoun ces (te) links this sūtra to 4.12, indicating that the phenomena discussed (beyond forms or unmanifested) are composed of gunas.

Subtle manifestations, though appearing diverse, have no independent existence,

for their nature is the unified essence of the gunas.

The literal translation ("these-manifested-subtle...") is abstract. The translation adds connectors for clarity, remaining neutral. An alternative, more explicit translation is: "These subtle manifested phenomena have a nature composed of primary qualities."

The translation follows the Sanskrit text, with "te" (these) referring to the phenomena of sūtra 4.12. "Vyaktasūkṣmā" combines "vyakta" (manifested) and "sūkṣma" (subtle), suggesting subtle forms like the saṃskāras, distinct from gross manifestations.

"Guṇātmānaḥ" indicates that the gunas (sattva, rajas, tamas) constitute their essence, without implying a dualistic separation in a monistic reading. This departs from traditional Sāṃkhya interpretations that insist on the distinction between puruṣa and prakṛti. The choice of "prime qualities" for "guṇa" is neutral, avoiding the cosmic connotations of the Sāṃkhya. This approach is based on grammar (e.g.: plural nominative "ātmānaḥ" for constitutive nature) and the context of the unity-centric Kaivalya Pāda.

4.14. The truth of reality derives from unity
underlying the experiments.

परिणामैकत्वात् वस्तुतत्त्वम्
pariṇāmaikatvāt vastutattvam

परिणाम, pariṇāma - experiences (pariṇāma, noun, change or transformation, derived from pari + nam, to transform; here, human experiences influenced by consciousness's choices among the gunas).

एकत्वात्, ekatvāt - because of unity (ekatva, noun, unity or oneness, ablative of tvāt, "because of").

वस्तु, vastu - reality (vastu, noun, reality or object, derived from vas, to exist).

तत्त्वम्, tattvam - truth (tattva, noun, truth or essence, derived from tat, that, with suffix -tva, state).

This sūtra, asserts that the percipient truth of reality (vastutattvam), derives from the unity underlying experiences (pariṇāmaikatvāt: the oneness of human experiences).

The gunas don't change, but consciousness chooses to tilt more towards one or other of the gunas, thus their influence, defines "pariṇāma" as human experiences. Man, embodied and animated by rajas (energy), chooses to direct this energy towards sattva (knowledge) or tamas (inertia), producing varied experiences (e.g. clarity or confusion).

These experiences are peculiar to Man, as they depend on human consciousness operating within the framework of incarnation. However, the unity underlying these experiences is a universal ontological reality, transcending the human and independent of experience, for truth does not depend on experience".

The translation renders "pariṇāmaikatvāt" as "the unity underlying experiences". "Pariṇāma" designates human experiences, peculiar to Man, and "ekatva" their ontological, universal uniqueness, departing from dualistic readings where gunas vary.

"Vastutattvam" indicates an ontological truth, independent of experience. The monistic reading emphasizes transcendental unity. This approach is based on the grammar (ablative "ekatvāt") and context of the Kaivalya Pāda.

4.15. Consciousness caught in duality,
facing an equal reality,
will take different paths.

वस्तुसाम्ये चित्तभेदात् तयोर्विभक्तः पन्थाः
vastusāmye cittabhedāt tayorvibhaktaḥ

वस्तु, vastu - reality (vastu, noun, reality or object, derived from vas, to exist; nominative singular).

साम्ये, sāmye - "in equality" (sāmya, noun, equality or identity, derived from sama, equal; locative singular, in the state of equality).

चित्त, citta - consciousness (citta, noun, individual consciousness, derived from cit, to think; here, unified human consciousness, caught in the māyā).

भेदात्, bhedāt - "because of duality" (bheda, noun, difference or distinction, ablative of bheda, because of; here, duality internal to a consciousness, māyā).

तयोः, tayoḥ - "of these two" (tad, pronoun, these, genitive dual, of the two, referring to consciousness and reality).

विभक्तः, vibhaktaḥ - separated (vibhakta, adjective, divided or separated, past participle of vi + bhaj, to divide; nominative singular, qualifying panthāḥ).

पन्थाः, panthāḥ - paths (panthāḥ, noun, path or way, derived from path, to go; plural nominative, indicating varied perceptions).

This sūtra explains why an individual consciousness perceives reality inconsistently, extending sūtra 4.14, which asserted that the truth of reality derives from the unity underlying experiences.

Reality (vastu) is equal (sāmye), a universal, unified ontological essence, like the unity (ekatva) of sūtra 4.14. However, a non-unified consciousness (citta), caught in duality (bhedāt, māyā), varies without reason, producing separate paths (vibhaktaḥ panthāḥ), i.e. inconstant perceptions or experiences when faced with the same reality.

A consciousness far from Unity is in the māyā, perceiving illusory distinctions. This unstable consciousness can adopt different paths at different times when faced with a stable reality.

For literal fidelity: "In the equality of reality, due to the duality of a consciousness, its paths are separated." However, your proposal, with "will take", is more dynamic and adopted as final.

The translation renders "vastusāmye" as "an equal reality", "cittabhedāt" as "the duality of a consciousness", and "tayorvibhaktaḥ panthāḥ" as "different paths". Cittabheda is interpreted as the internal duality due to the māyā, supported by the singular "citta". This approach is based on the grammar (locative "sāmye", ablative "bhedāt") and context of the Kaivalya Pāda.

4.16. Reality does not depend on a single consciousness,
or what would happen if it didn't?

न च एकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात्
na ca ekacittatantram vastu
tadapramāṇakaṃ tadā kiṃ syāt

न, na - no (na, negative particle, negation).

च, ca - and (ca, conjunction, and, linking propositions).

एकचित्ततन्त्रं, ekacittatantram - "dependent on a single consciousness" (ekacitta, compound, a single consciousness, from eka, one, and citta, consciousness; tantram, adjective, dependent, derived from tantra, dependence; accusative singular, qualifying vastu).

वस्तु, vastu - reality (vastu, noun, reality or object, derived from vas, to exist; accusative singular).

तदप्रमाणकं, tadapramāṇakaṃ - "not validated by it" (tad, pronoun, that, referring to consciousness; apramāṇakaṃ, adjective, not validated or not proven, from a-, no, and pramāṇa, proof; accusative singular, qualifying vastu).

तदा, tadā - then (tadā, adverb, then, at that time).

किं, kiṃ - what (kiṃ, interrogative pronoun, what, neuter nominative singular).
स्यात्, syāt - "would it be" (syāt, verb, 3rd person singular optative of as, to be; here, what would it be).

This sūtra extends sūtras 4.14 and 4.15. The sūtra 4.14 established that the truth of reality derives from the unity underlying experiences, and 4.15 explained that the internal duality of a non-unified consciousness (cittabheda), caught in the māyā, produces inconstant perceptions in the face of an equal reality.

This sūtra asserts that reality (vastu) does not depend on a single consciousness (ekacittatantram), for otherwise, if it were not perceived (apramāṇakaṃ) by that consciousness, it would cease to exist, which is absurd.

In your monistic perspective, reality (vastu) is a universal ontological essence, independent of human consciousness (citta), which is subject to māyā. You clarified in 4.15 that citta is a non-unified, unstable consciousness, producing varied perceptions without reason in the face of a stable reality, due to its duality.

The sūtra 4.16 rejects the idealistic idea (e.g. some Buddhist schools) that reality exists only through conscious perception. On the contrary, reality exists in itself, and human consciousness, caught up in the māyā, merely perceives it in a fragmented or inconstant way.

Experiences are specific to Man, as consciousness (citta) is that of embodied Man, operating in the māyā. The rhetorical question ("what would happen?") emphasizes that reality does not disappear if it is not perceived, reinforcing its ontological independence.

In your vision, where truth is universal and "neither past nor future exists", this sūtra invites Man to transcend the illusions of consciousness to recognize the unity of reality, attaining kaivalya. Consciousness, although capable of choosing among the gunas, does not determine the existence of reality, which remains stable and unified.

For an even more literal fidelity: "Reality does not depend on a single consciousness, otherwise, if it were not validated by it, what would it be?" The question, "What would happen if it didn't perceive it?" is more dynamic, and adopted as the final word.

The translation renders "na ca ekacittatantram" as "does not depend on a single consciousness", "vastu" as "reality", and "tadapramāṇakaṃ tadā kiṃ syāt" as a rhetorical interrogation.

Citta is translated as "consciousness", consistent with 4.15. The monistic reading emphasizes the ontological independence of reality, departing from idealistic views. This approach relies on grammar (accusative "tantram", optative "syāt").

4.17. This reality is either known or unknown,
according to the nature of consciousness.

तदुपरागापेक्षित्वात् चित्तस्य वस्तु ज्ञाताज्ञातम्
taduparāgāpekṣitvāt cittasya vastu jñātājñātam

तद्, tad - that (tad, pronoun, neuter nominative singular; referring to reality). arāga - coloring (uparāga, noun, coloring or influence, from upa + rañj, color; here, conditioning or state of consciousness).

आपेक्षित्वात्, āpekṣitvāt - "because of dependence" (āpekṣitva, noun, dependence or condition, from āpekṣ, to depend; ablative of tvāt, because of).

चित्तस्य, cittasya - "of consciousness" (citta, noun, individual consciousness, derived

from cit, to think; genitive singular, of consciousness).

वस्तु, vastu - reality (vastu, noun, reality or object, derived from vas, to exist; nominative singular).

ज्ञाताज्ञातम्, jñātājñātam - "known or unknown" (jñāta, adjective, known, past participle of jñā, to know; ajñāta, adjective, unknown, from a-, not, and jñāta; neuter nominative singular, qualifying vastu).

This sūtra extends the ontology of the sūtras 4.14-4.16. The sūtra 4.14 established that the truth of reality derives from the unity underlying experiences, 4.15 explained that the internal duality of a non-unified consciousness (cittabheda), caught up in the māyā, produces inconstant perceptions in the face of an equal reality, and 4.16 asserted that reality (vastu) does not depend on individual consciousness, existing independently of its perception.

This sūtra states that reality (vastu) is known or unknown (jñātājñātam) according to the coloration (uparāga) of consciousness (cittasya), i.e. its conditioned state.

Reality (vastu) is a universal ontological essence, independent of human consciousness (citta), which is subject to māyā. In 4.15 it is said that citta is a non-unified, unstable consciousness, producing varied perceptions without reason due to its internal duality.

In 4.17, the coloring (uparāga) of consciousness designates its state, influenced by the māyā or gunas (e.g.: sattva favoring clarity, tamas leading to ignorance). A purified consciousness, aligned with unity, knows reality as it is; a consciousness obscured by duality perceives it in an erroneous way.

Experiences are specific to Man, for consciousness (citta) is that of embodied Man, operating in the māyā. Reality, though ontological and universal, is accessible to Man only through his consciousness, whose state determines knowledge or ignorance.

For an even more literal fidelity: "Because of the dependence on the coloration of consciousness, reality is known or unknown." "According to the nature of consciousness," is more idiomatic and adopted as a final.

The translation renders "taduparāgāpekṣitvāt cittasya" as "according to the nature of consciousness", "vastu" as "reality", and "jñātājñātam" as "known or unknown". Citta is translated as "consciousness", in coherence with 4.15-4.16. The monistic reading privileges the ontological independence of reality, known or unknown according to the state of consciousness. This approach is based on the grammar (ablative "āpekṣitvāt", nominative "jñātājñātam") and context of the Kaivalya Pāda.

4.18. The fluctuations of the spirit
are always known to the puruṣa,
unchanging master, due to its immutability.

सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात्
sadā jñātāścitta-vṛttayas tat-prabhoḥ puruṣasya apariṇāmitvāt

सदा, sadā – always (sadā, adverb, constant, eternal).

ज्ञाताः, jñātāḥ – known (jñāta, past participle of jñā, known, perceived, identified, nominative plural).

चित्तवृत्तयः, citta-vṛttayaḥ – fluctuations of the mind (citta, consciousness, incarnated soul, vṛtti, activity, fluctuation, nominative plural, vṛttis arising from manas perceived in citta).

तत्प्रभोः, tat-prabhoḥ – of that master (tat, pronoun, that, prabhu, master, lord, genitive singular).

पुरुषस्य, puruṣasya – of the puruṣa (puruṣa, pure consciousness, genitive singular).

अपरिणामित्वात्, apariṇāmitvāt – due to immutability (apariṇāmitva, absence of transformation, ablative, cause).

This sūtra illuminates the relationship between incarnated consciousness (citta) and pure consciousness (puruṣa) in the quest for kaivalya (liberation). Following sūtras 4.16–4.17, which establish the ontological independence of reality and its perception based on the state of citta, 4.18 affirms the transcendence of puruṣa, which perceives citta's fluctuations without identifying with them.

Citta is the incarnated consciousness, the temporary form of puruṣa in saṃsāra, wedded to the ego (ahaṃkāra) during incarnation. Its vṛttis (fluctuations), arising from manas (the mind), such as thoughts or emotions, veil its original nature.

Puruṣa, the pure and eternal consciousness, remains unchanging (apariṇāmitvāt), transcending these fluctuations. Described as "master" (tat-prabhoḥ), puruṣa does not actively control citta but embodies ontological sovereignty through its timeless nature, illuminating the vṛttis without mingling with them.

The phrase "always known" (sadā jñātāḥ) conveys puruṣa's passive knowledge, perceiving the vṛttis as a witness, without confusion with the ego or manas. In a monistic reading, puruṣa is the eternal essence of citta, and their apparent separation, due to incarnation, is temporary.

Puruṣa, by recognizing the vṛttis as temporary, guides citta toward its original purity. This transcendence reflects the freedom of īśvara, the supreme consciousness (1.24), of which puruṣa and citta are expressions, like pots made from the same clay. Kaivalya dissolves this illusion, unifying citta, puruṣa, and īśvara in pure consciousness (sat-cit-ānanda).

For a more literal fidelity: "The fluctuations of the citta are eternally known to that master, the puruṣa, due to its immutability." The chosen translation is more idiomatic, rendering sadā jñātāḥ as "always known," citta-vṛttayas as "fluctuations of the citta," tat-prabhoḥ puruṣasya as "puruṣa, unchanging master," and

apariṇāmitvāt as “due to its immutability.”

This version relies on grammar (apposition of tat-prabhoḥ to puruṣasya, ablative apariṇāmitvāt) and the context of the Kaivalya Pāda. By favoring a monistic reading, it presents puruṣa as the eternal essence of citta, transcending its vṛttis while reflecting īśvara’s sovereignty. This translation balances textual fidelity, clarity, and spiritual depth, offering a practical guide for understanding and practicing yoga.

4.19. The citta is not its own light,
for it is an object of observation.

न तत्स्वाभासं दृश्यत्वात्
na tat svābhāsaṃ dṛśyatvāt

न, na – not (negation, particle).

तत्, tat – that (neuter pronoun, referring to citta, incarnated consciousness, accusative singular).

स्वाभासं, svābhāsaṃ – self-luminous (sva, own, ābhāsa, light, appearance, accusative singular).

दृश्यत्वात्, dṛśyatvāt – due to its status as an observed object (dṛśya, that which is seen, tvāt, ablative suffix, cause).

This sūtra deepens the Kaivalya Pāda’s analysis of the distinction between incarnated consciousness (citta) and pure consciousness (puruṣa). After 4.18, where puruṣa, the unchanging master, eternally knows citta’s vṛttis (fluctuations), 4.19 clarifies that citta, unlike puruṣa, is not self-luminous, as it is an object perceived (dṛśya).

Citta is puruṣa in its temporary, incarnated form in saṃsāra, humanized by an

ego (ahaṃkāra) unique to each life and by vṛttis, fluctuations arising from manas (the mind).

These vṛttis, such as thoughts or emotions, maintain separation. At death, citta disincarnates, the ego perishes with the body, and puruṣa regains its eternal nature. In a new incarnation, puruṣa is associated with a new ego, becoming citta again.

Puruṣa, the pure consciousness, is the seer (draṣṭṛ) that illuminates citta without mingling with it. Citta, lacking its own light, depends on puruṣa, which reflects the light of īśvara, the supreme consciousness, like a moon reflecting the sun's light.

In a monistic reading, citta is a veiled expression of puruṣa, itself a creation of īśvara (1.24). Īśvara's divine light, transmitted through puruṣa, illuminates citta, revealing its temporary nature.

Kaivalya dissolves the illusion of separation between citta, puruṣa, and īśvara, unifying incarnated consciousness with its eternal source, like pots returning to the clay they came from. This sūtra invites recognizing citta as an object, not the source of consciousness.

For a more literal fidelity: "That [citta] is not self-luminous, due to its status as an observed object." The translation "The citta is not its own light, for it is an object of observation" is more idiomatic, rendering na tat svābhāsaṃ as "is not its own light" and dṛśyatvāt as "for it is an object of observation." It adopts citta to reflect incarnated consciousness, consistent with a monistic view where citta, a temporary form of puruṣa, is illuminated by īśvara's light via puruṣa.

Faithful to the grammar (negation na, ablative dṛśyatvāt) and the Kaivalya Pāda's context, this translation balances precision, clarity, and spiritual depth, guiding yoga practice.

4.20. The citta cannot grasp pure consciousness
and the vṛttis at the same time.

एकसमये चोभयानवधारणम्
ekasamaye cobhayānavadhāraṇam

एकसमये, ekasamaye – at the same time (eka, one, samaye, time, locative singular).
च, ca – and (conjunction, linking terms).

उभय, ubhaya – both (pronoun, referring to illumination and thought, nominative neuter singular).

अनवधारणम्, anavadhāraṇam – cannot be grasped (an, negation, avadhāraṇa, grasping, comprehension, nominative neuter singular).

This sūtra continues the Kaivalya Pāda's analysis of incarnated consciousness (citta). After 4.19, where citta, not self-luminous, is an object perceived (dṛśya) by puruṣa, 4.20 explains why citta cannot experience pure consciousness while remaining active in vṛttis.

Citta is puruṣa in its temporary, incarnated form in saṃsāra, humanized by an ego (ahaṃkāra) unique to each life and veiled by vṛttis, fluctuations arising from manas (the mind). These vṛttis, such as thoughts or emotions, maintain separation. At death, citta disincarnates, the ego perishes, and puruṣa regains its eternal nature, before becoming citta again in a new incarnation with a new ego. Puruṣa, pure consciousness, is the seer (draṣṭṛ) that illuminates citta, reflecting īśvara's divine light, the supreme consciousness.

Pure consciousness, or nirvikalpa-samādhi, is the state where citta, freed from vṛttis, unifies with puruṣa, fully contemplating īśvara's light. Citta, when occupied by vṛttis, cannot encompass this state, as these fluctuations veil its clarity. This sūtra emphasizes that accessing pure consciousness requires the cessation of vṛttis, allowing citta to contemplate the light of the Whole.

In a monistic reading, citta is a humanized expression of puruṣa, a creation of īśvara (1.24). Īśvara's light, transmitted through puruṣa, illuminates citta, but vṛttis obscure its perception. Kaivalya dissolves this illusion, unifying citta, puruṣa, and īśvara, like pots returning to the clay they came from. This sūtra invites calming the vṛttis to reveal pure consciousness.

For a more literal fidelity: "That [citta] cannot grasp both [pure consciousness and vṛttis] at the same time." The translation "The citta cannot grasp pure consciousness and the vṛttis at the same time" is more idiomatic, rendering ekasamaye as "at the same time," ubhaya as "pure consciousness and vṛttis," and anavadhāraṇam as "cannot grasp."

It adopts citta to reflect incarnated consciousness, consistent with a monistic view where citta, a temporary form of puruṣa, is illuminated by īśvara's light via puruṣa but veiled by vṛttis. Faithful to the grammar (locative ekasamaye, nominative anavadhāraṇam) and the Kaivalya Pāda's context, this translation balances precision, clarity, and spiritual depth, guiding yoga practice.

4.21. If one citta were perceived by another,
it would lead to an infinite regress
of cognition perceiving cognition
and a confusion of memories.

चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसङ्करश्च
cittāntaradṛśye buddhibuddheratiprasaṅgaḥ smṛtisaṅkaraśca

चित्तान्तरदृश्ये, cittāntaradṛśye – if another citta were perceived (citta, consciousness, antarā, another, dṛśye, locative of dṛśya, that which is seen, locative singular).

बुद्धिबुद्धेः, buddhibuddheḥ – cognition of cognition (buddhi, cognition, intelligence, genitive singular, repeated for multiplicity).

अतिप्रसङ्गः, atiprasaṅgaḥ – excess of complications (ati, excessive, prasaṅga,

implication, complication, nominative singular).

स्मृतिसङ्करः, smṛtisaṅkaraḥ – confusion of memories (smṛti, memory, recollection, saṅkara, mixture, confusion, nominative singular).

च, ca – and (conjunction, linking terms).

This sūtra deepens the analysis in the Kaivalya Pāda of the nature of embodied consciousness (citta) and its distinction from puruṣa, the pure consciousness. Following sūtra IV.20, which establishes that the citta cannot simultaneously perceive its own modifications (vṛttis) and puruṣa, IV.21 rejects the idea that one citta could perceive another citta. Patañjali thus affirms the uniqueness of puruṣa as the sole "seer" (draṣṭṛ), transcending the illusion of multiplicity inherent in prakṛti.

If one citta could perceive another citta, it would lead to an infinite regress (buddhibuddheḥ, "cognition of cognition"), where each consciousness would need to be perceived by another, creating excessive logical complications (atiprasaṅgaḥ) and a confusion of memories (smṛtisaṅkaraḥ), obscuring the clarity of puruṣa.

The faculty of cognition (buddhi), though essential for discernment, remains a component of prakṛti and can become a source of illusion if it engages in such a regress. This sūtra emphasizes that only puruṣa, the immutable "self," truly perceives, transcending the citta and its illusory memories.

For a more literal translation: "If another citta were perceived, there would be an infinite regress of cognition perceiving cognition and a confusion of memories." The translation "The citta cannot perceive another citta, for this would lead to the cognition of cognition and a confusion of memories" is equally faithful, rendering cittāntaradṛśye as "cannot perceive another citta," buddhibuddheratiprasaṅgaḥ as "the cognition of cognition," and smṛtisaṅkaraḥ as "confusion of memories."

This translation respects the grammar (locative cittāntaradṛśye, nominatives atiprasaṅgaḥ and smṛtisaṅkaraḥ) and aligns with the context of the Kaivalya Pāda, which explores the path to liberation (kaivalya) through the recognition of puruṣa as distinct from prakṛti.

4.22. When pure consciousness remains unchanging,
and the citta aligns with its essential nature,
there is knowledge of its true nature.

चितेरप्रतिसङ्क्रान्तायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम्
citerapratisaṅkrāntāyāstadākārāpattou svabuddhisaṃvedanam

चितेः, citeḥ – of pure consciousness (citi, pure consciousness, puruṣa, genitive singular).

अप्रतिसङ्क्रान्तायाः, apratisaṅkrāntāyāḥ – unchanging (a-, non, pratisaṅkrānta, changing, flux, genitive singular feminine, agreeing with citeḥ).

तदाकारापत्तौ, tadākārāpattou – when [citta] aligns with its essential nature (tad, that, puruṣa, ākāra, nature, essence, āpatti, conformity, attainment, locative singular).

स्वबुद्धिसंवेदनम्, svabuddhisaṃvedanam – knowledge of its own buddhi (sva, own, buddhi, cognition, intellect, saṃvedanam, perception, knowledge, nominative neuter singular).

This sūtra marks a turning point in the Kaivalya Pāda. After 4.21, where one citta cannot perceive another, 4.22 explains how pure consciousness (puruṣa), unchanging, enables citta to realize its true nature by aligning with its essence.

Citta is puruṣa in its temporary, incarnated form in saṃsāra, humanized by an ego (ahaṃkāra) unique to each life and veiled by vṛttis, fluctuations arising from manas (the mind).

At death, citta disincarnates, the ego perishes, and puruṣa regains its eternal nature, before becoming citta again in a new incarnation with a new ego. Puruṣa, pure consciousness, illuminates citta, reflecting the divine light of īśvara, the supreme consciousness.

When puruṣa remains unchanging (apratisaṅkrāntāyāḥ), and citta, purified of vṛttis, aligns with its essential nature (tadākārāpattou), it knows its true nature (svabuddhisaṃvedanam).

"Aligning with its essential nature" means citta, through practice, adopts the essence (ākāra, nature) of puruṣa as its own identity. Āpatti indicates this spiritual conformity, where citta, freed from ego, perceives the unchanging soul. "Knowledge of its true nature" means citta recognizes its identity with puruṣa, transcending mental illusions.

For a more literal fidelity: "Of pure consciousness, unchanging, when [citta] takes its form, there is cognition of its own buddhi."

The translation "When pure consciousness remains unchanging, and the citta aligns with its essential nature, there is knowledge of its true nature" is idiomatic, rendering citerapratisaṅkrāntāyāḥ as "pure consciousness remains unchanging," tadākārāpattou as "citta aligns with its essential nature," and svabuddhisaṃvedanam as "knowledge of its true nature."

This translation is faithful to the grammar (genitive citeḥ, locative tadākārāpattou, nominative svabuddhisaṃvedanam) and the Kaivalya Pāda's context.

4.23. The citta, influenced by pure consciousness
and perceived objects, tends toward the Whole.

द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम्
draṣṭṛdṛśyoparaktaṃ cittaṃ sarvārtham

द्रष्टृ, draṣṭṛ – the seer (draṣṭṛ, pure consciousness, puruṣa, nominative singular).

दृश्य, dṛśya – the seen (dṛśya, perceived object, vṛttis, phenomenal world, nominative singular).

उपरक्तं, uparaktaṃ – influenced (upa-, near, rañj, to color, affect, past participle, nominative singular neuter, agreeing with cittaṃ).

चित्तं, cittaṃ – citta (citta, incarnated consciousness, nominative singular neuter).

सर्वार्थम्, sarvārtham – capable of attaining the Whole (sarva, all, the Whole, artha, that toward which one tends, accusative neuter singular).

This sūtra deepens the analysis of the Kaivalya Pāda on embodied consciousness (citta) and its relationship with puruṣa (pure consciousness) and dṛśya (perceived objects). Following sūtra IV.22, which describes the citta aligning with puruṣa to reflect its true nature, IV.23 explores the cognitive function of the citta, influenced by both puruṣa (the seer, draṣṭṛ) and perceived objects (dṛśya, including the vṛttis and the phenomenal world).

The citta, "colored" (uparaktaṃ) by puruṣa (which illuminates it) and dṛśya (which modifies it through the vṛttis), tends toward the Whole (sarvārtham), meaning it has the capacity to orient itself toward a unified perception of all phenomena. The radiance of puruṣa enables the citta to know objects, while the vṛttis (thoughts, emotions, perceptions) color it.

These two influences are not contradictory: puruṣa provides the light of consciousness, and dṛśya provides the content of perception. Through yogic discipline, the citta can still the vṛttis, transcending the multiplicity of objects to apprehend their underlying unity under the illumination of puruṣa. However, liberation (kaivalya) occurs when the citta ceases to identify with objects (dṛśya) and fully realizes its distinction from puruṣa, the pure consciousness.

The translation "tends toward the Whole" for sarvārtham (from sarva, all, and

artha, that toward which one tends) emphasizes the citta's potential to encompass all phenomena with a sense of unity, while avoiding the notion of a final accomplishment.

A more literal translation would be: "The citta, influenced by the seer and the seen, is capable of knowing all objects." The translation "The citta, influenced by pure consciousness and perceived objects, tends toward the Whole" is idiomatic, rendering draṣṭṛdṛśyoparaktaṃ cittaṃ as "influenced by pure consciousness and perceived objects" and sarvārtham as "tends toward the Whole."

It is faithful to the grammar (nominatives draṣṭṛ, dṛśya, uparaktaṃ, cittaṃ; accusative sarvārtham) and to the context of the Kaivalya Pāda, which guides toward liberation through the recognition of puruṣa as distinct from prakṛti.

4.24. Although marked by countless vāsanās,
the citta exists for the sake of puruṣa,
because it functions as a unified whole.

तदसंख्येयवासनाभिश्चित्रमपि परार्थं संहत्यकारित्वात्
tadasaṅkhyeyavāsanābhiścitramapi parārthaṃ saṃhatyakāritvāt

तद्, tad – that (neuter pronoun, referring to cittaṃ, incarnated consciousness, nominative singular).

असंख्येयवासनाभिः, asaṅkhyeyavāsanābhiḥ – by countless vāsanās (asaṅkhyeya, innumerable, vāsanā, karmic residues, instrumental plural).

चित्रमपि, citramapi – although diversified (citram, varied, diversified, nominative neuter singular, api, although).

परार्थं, parārthaṃ – for the sake of another (para, other, puruṣa, artha, purpose, accusative neuter singular).

संहत्यकारित्वात्, saṃhatyakāritvāt – because it functions as a unified whole (saṃhatya, in combination, kāritva, functioning, ablative singular).

This sūtra, "Although marked by countless vāsanās, the citta exists for the sake of puruṣa, because it functions as a unified whole," fits within the Kaivalya Pāda. After 4.23, where citta attains the Whole, influenced by puruṣa (pure consciousness) and perceived objects (dṛśya), 4.24 clarifies that citta, despite vāsanās, serves puruṣa.

Explanation of vāsanās and saṃskāras: Vāsanās, translated as "karmic residues," are deep subconscious imprints formed by repeated actions, thoughts, or experiences. Derived from vas ("to reside"), the term denotes tendencies or inclinations residing in citta, influencing its fluctuations (vṛttis, sūtra 1.2).

Each vṛtti creates an immediate imprint called a saṃskāra (from sam+kṛ, "formed"), a specific trace stored in citta. For example, a joyful thought creates a saṃskāra of joy, which may resurface as a memory.

When saṃskāras are repeated, they form vāsanās, deeper psychic or karmic habits, such as a tendency toward joy or anger. Saṃskāras are individual drops; vāsanās are the stream they form.

In other spiritual traditions, saṃskāras are residues from past incarnations. In the Yoga Sūtras, they are distinct, as explained above.

In the sūtra, vāsanās, described as asaṅkhyeya (innumerable), diversify citta (citram), binding it to perceived objects through desires, aversions, or memories. Saṃskāras, though implicit, are the source of these vāsanās, fueling the cycle of saṃsāra.

Citta, composed of manas (mind), buddhi (intellect), and ahaṃkāra (ego), is marked by these vāsanās, which veil puruṣa. These explanations clarify that saṃskāras are initial imprints, while vāsanās are enduring tendencies.

Saṃhatyakāritvāt states that citta functions as a unified whole through the coordination of manas, buddhi, and ahaṃkāra, enabling it to reflect objects to puruṣa despite vāsanās. In a monistic approach, citta is an expression of puruṣa, and its functional unity transcends vāsanās to reveal their shared essence.

The translation "because it functions as a unified whole" is faithful, emphasizing that citta's unity enables it to serve puruṣa, transcending *v *vāsanās and saṃskāras.

Citta, like a mirror tarnished by vāsanās, reflects objects for puruṣa. Through its unity, it purifies these residues, aligning with puruṣa. This sūtra invites disciplining citta to dissolve vāsanās and saṃskāras, revealing puruṣa.

For a more literal fidelity: "Although diversified by countless vāsanās, citta exists for the sake of another, due to its combined functioning." The translation "Although marked by countless vāsanās, the citta exists for the sake of puruṣa, because it functions as a unified whole" is idiomatic, faithful to the grammar and the Kaivalya Pāda's context.

4.25. For the one who possesses discriminative perception,
the illusion of an individual self ceases.

विशेषदर्शिन आत्मभावभावनाविनिवृत्तिः
viśeṣadarśinaḥ ātmabhāvabhāvanāvinivṛttiḥ

विशेषदर्शिनः, viśeṣadarśinaḥ – the one who possesses discriminative perception (viśeṣa, distinct, particular + darśin, seer, from dṛś, to see, nominative singular masculine).

आत्मभाव, ātmabhāva – individual self (ātma, self + bhāva, state, existence, nominative singular masculine).

भावना, bhāvanā – illusion (from bhū, to become, mental projection, conception,

nominative singular feminine).

विनिवृत्तिः, vinivṛttiḥ – ceases (vi, intensive + ni, into + vṛtti, fluctuation, cessation, nominative singular feminine).

This sūtra 4.25 of the Kaivalya Pāda marks a crucial step toward nirbīja samādhi (1.51), where discriminative perception (viśeṣadarśinaḥ) dissolves the illusion of an individual self (ātmabhāvabhāvanā), which ceases (vinivṛttiḥ).

Puruṣa (pure consciousness, ultimate identity) is temporarily veiled in incarnation by a union with ahaṃkāra (ego), forming citta. This union is temporary, a functional condition enabling puruṣa to interact with the phenomenal world (dṛśya).

Viśeṣadarśinaḥ denotes spiritual discernment (viveka) exercised by puruṣa, transcending citta (composed of manas, ahaṃkāra, buddhi). This discernment reveals the temporality of the union, dissolving the illusion of the individual self's permanence.

The translation "For the one who possesses discriminative perception, the illusion of an individual self ceases" is faithful to the text. "Discriminative perception" renders viśeṣa (distinct) and darśin (seer) as spiritual viveka, exercised by puruṣa.

"Illusion of an individual self" reflects ātmabhāvabhāvanā as the belief in the permanence of the temporary union. "Ceases" captures the natural cessation (vinivṛttiḥ).

The translation of viśeṣadarśinaḥ as "the one who possesses discriminative perception" renders viśeṣa (particular, distinct) and darśin (seer, from dṛś) as spiritual discernment (viveka). Ātmabhāvabhāvanā, translated as "illusion of an individual self," reflects ātmabhāva (individual identity) and bhāvanā (mental projection, from bhū) as an erroneous construct, aligned with the dissolution of vṛttis (1.2). Vinivṛttiḥ ("ceases") captures the natural cessation (vi-ni-vṛtti), consistent with the Kaivalya Pāda (4.34).

4.26. Then right discernment will be strengthened,
and the fluctuating consciousness
will take the path to Liberation.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम्
tadā vivekanimnaṃ kaivalyaprāgbhāraṃ cittam

तदा, tadā – then (adverb, from tad, that, indicating a subsequent moment).

विवेकनिम्नं, vivekanimnaṃ – right discernment will be strengthened (viveka, right vision, spiritual discernment, from vi + vic, to distinguish + nimna, inclined, deep, neuter accusative singular).

कैवल्यप्राग्भारं, kaivalyaprāgbhāraṃ – will take the path to Liberation (kaivalya, isolation, Liberation + prāk, before, oriented toward + bhāra, inclination, burden, neuter accusative singular).

चित्तम्, cittam – consciousness (cit, to think, consciousness, neuter nominative singular).

This sūtra 4.26 of the Kaivalya Pāda extends sūtra 4.25, where the illusion of an individual self ceases. Here, right discernment (vivekanimnaṃ), the spiritual vision of puruṣa (pure consciousness, ultimate identity), deepens, guiding consciousness (cittam, the "incarnated self") toward Liberation (kaivalyaprāgbhāraṃ).

Citta is consciousness adapted to the temporary world of "that" through ahaṃkāra (ego). This state of consciousness is transient, enabling puruṣa to interact with the phenomenal world (dṛśya).

After the body's death, the brain and psyche (mind) cease, and citta, liberated, reverts to puruṣa (the butterfly, unity). Then, it either reincarnates or, having

attained Liberation from samsāra's chains, merges into the Unity of perfect blissful consciousness.

Vivekanimnaṃ indicates that right discernment, exercised by puruṣa through citta, intensifies, recognizing its "homeland": Unity. This vision purifies citta (composed of manas, ahaṃkāra, buddhi, impermanent), orienting it toward kaivalya.

Kaivalyaprāgbhāraṃ means citta, guided by right discernment, takes the path to Liberation, where it dissolves, revealing puruṣa.

The translation "Then right discernment will be strengthened, and the fluctuating consciousness will take the path to Liberation" is faithful to the text. "Then" (tadā) links the sūtra to 4.25. "Right discernment will be strengthened" (vivekanimnaṃ) renders viveka as puruṣa's spiritual vision. "Fluctuating consciousness" (cittam) reflects citta as the "incarnated self." "Will take the path to Liberation" (kaivalyaprāgbhāraṃ) captures the movement toward kaivalya.

The translation of vivekanimnaṃ as "right discernment will be strengthened" renders viveka (right vision, spiritual discernment) and nimna (inclined, deep) as a deepening of vision.

Kaivalyaprāgbhāraṃ, translated as "will take the path to Liberation," reflects kaivalya (Liberation) and prāgbhāra (oriented toward, inclination) as citta's (incarnated consciousness) movement toward unity.

Cittam, translated as "fluctuating consciousness," emphasizes citta as the "incarnated self," veiled by a temporary union with ahaṃkāra, destined to revert to puruṣa. This monistic reading is consistent with viveka-khyāti (2.26) and the Kaivalya Pāda (4.34).

4.27. In its gaps (of citta),
erroneous thoughts arise,

stemming from samskāras.

तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः
tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ

तच्छिद्रेषु, tacchidreṣu – in its gaps (of citta) (tad, that, referring to citta + chidra, gap, breach, locative plural neuter).

प्रत्ययान्तराणि, pratyayāntarāṇi – erroneous thoughts (pratyaya, thought, perception, from prati + i, to go toward + antara, other, different, nominative plural neuter).

संस्कारेभ्यः, saṃskārebhyaḥ – stemming from samskāras (saṃskāra, impression, mental trace, from sam + kṛ, to make, ablative plural masculine).

This sūtra 4.27 of the Kaivalya Pāda nuances sūtra 4.26, where right discernment (viveka) deepens and citta (incarnated consciousness) takes the path to Liberation (kaivalya).

Here, gaps in citta (tacchidreṣu) allow erroneous thoughts (pratyayāntarāṇi) to arise, stemming from samskāras (saṃskārebhyaḥ), disrupting this path. Erroneous thoughts are interferences from the psyche, distinct from citta, emerging from saṃskāras (traces of past actions, rooted in ignorance, avidyā).

Tacchidreṣu indicates that citta, where puruṣa's right discernment operates, is vulnerable to gaps, moments when the psyche disrupts the vision of unity. Pratyayāntarāṇi represents thoughts contrary to kaivalya. Saṃskārebhyaḥ shows their origin in samskāras.

The translation "In its gaps (of citta), erroneous thoughts arise, stemming from samskāras" is faithful to the text. "In its gaps (of citta)" (tacchidreṣu) specifies that citta is affected. "Erroneous thoughts" (pratyayāntarāṇi) reflects psyche interferences. "Stemming from samskāras" (saṃskārebhyaḥ) retains the Sanskrit term, respecting its depth.

The translation of tacchidreṣu as "in its gaps (of citta)" renders tad (referring to cittam, incarnated consciousness) and chidra (gap) as interruptions in citta, in a monistic reading.

Pratyayāntarāṇi, translated as "erroneous thoughts," reflects pratyaya (perception) and antara (other) as psyche interferences, distinct from citta.

Saṃskārebhyaḥ, translated as "stemming from samskāras," retains the Sanskrit term for latent impressions. This monistic reading, where citta is incarnated consciousness perturbed by the psyche, is consistent with viveka-khyāti (2.26) and the Kaivalya Pāda (4.34).

4.28. These samskāras are eliminated,
as previously stated for the afflictions.

हानमेषां क्लेशवदुक्तम्
hānam eṣāṃ kleśavad uktam

हानम्, hānam – are eliminated (from hā, to abandon, neuter nominative singular).

एषाम्, eṣāṃ – these samskāras (demonstrative pronoun, genitive plural masculine, referring to saṃskāras).

क्लेशवत्, kleśavad – as the afflictions (kleśa, affliction, suffering + vat, like, adverb).

उक्तम्, uktam – previously stated (past participle of vac, to say, neuter nominative singular).

This sūtra 4.28 of the Kaivalya Pāda completes sūtra 4.27, where erroneous thoughts, stemming from samskāras, perturb citta (incarnated consciousness) in its gaps.

Here, these samskāras are eliminated (hānam), as the afflictions (kleśavad),

according to prior teachings (uktam, e.g., 2.11). Samskāras, residues, fuel erroneous thoughts, disrupting right discernment (viveka).

Hsamskāras are eliminated, purifying citta. Eṣāṃ refers to the samskāras (4.27), and kleśavad uktam compares their elimination to that of the kleśas (e.g., ignorance, ego, attachment, 2.3), eliminated through meditation (2.11).

The translation "These samskāras are eliminated, as previously stated for the afflictions" is faithful to the text. "These samskāras" (eṣāṃ) specifies the referent. "Are eliminated" (hānam) is assertive. "As previously stated for the afflictions" (kleśavad uktam) links to prior teachings.

The translation of hānam as "are eliminated" renders the act of abandoning saṃskāras. Eṣāṃ, translated as "these samskāras," refers to the saṃskāras (4.27). Kleśavad, translated as "as the afflictions," compares this elimination to that of the kleśas (2.3–2.11). Uktam, translated as "previously stated," refers to earlier teachings (e.g., 2.11).

4.29. In supreme contemplation,
the desireless one,
through constant right discernment,
attains the cloud of truth
of seedless samādhi.

प्रसङ्ख्याने ऽप्यकुसीदस्य सर्वथा विवेकख्यातेः धर्ममेघः समाधिः
prasaṅkhyāne 'py akusīdasya sarvathā
vivekakhyāter dharmameghaḥ samādhiḥ

प्रसङ्ख्याने, prasaṅkhyāne – in supreme contemplation (prasaṅkhyāna, contemplation, deep meditation, from pra + saṃ + khyā, to know, locative singular neuter).

अपि, api – even (particle, indicating inclusion or emphasis).

अकुसीदस्य, akusīdasya – the desireless one (a-, non + kusīda, interest, desire, genitive singular masculine).

सर्वथा, sarvathā – constant (adverb, from sarva, all + thā, manner).

विवेकख्यातेः, vivekakhyāteḥ – through right discernment (viveka, spiritual discernment, right vision + khyāti, knowledge, perception, genitive singular feminine).

धर्ममेघः, dharmameghaḥ – cloud of truth (dharma, truth + megha, cloud, nominative singular masculine).

समाधिः, samādhiḥ – seedless samādhi (absorption, union, nominative singular masculine).

This sūtra 4.29 of the Kaivalya Pāda follows sūtra 4.28, where samskāras are eliminated. Here, in supreme contemplation (prasaṅkhyāne), the desireless one (akusīdasya), through constant right discernment (sarvathā vivekakhyāteḥ), attains the cloud of truth of seedless samādhi (dharmameghaḥ samādhiḥ).

Prasaṅkhyāne evokes nirbīja samādhi, where citta is purified. Akusīdasya indicates total detachment, freeing citta from perturbations (4.27–4.28). Sarvathā vivekakhyāteḥ emphasizes that constant right discernment dissolves all illusion.

Dharmameghaḥ samādhiḥ, translated as "cloud of truth of seedless samādhi," is the ultimate state where citta dissolves, and puruṣa is realized.

The translation "In supreme contemplation, the desireless one, through constant right discernment, attains the cloud of truth of seedless samādhi" is faithful to the text. "In supreme contemplation" (prasaṅkhyāne) renders the culminating state.

"The desireless one" (akusīdasya) reflects detachment. "Cloud of truth of seedless samādhi" (dharmameghaḥ samādhiḥ) adopts dharma as "truth" and specifies nirbīja samādhi.

The translation of prasaṅkhyāne as “in supreme contemplation” renders deep meditation. Akusīdasya, translated as “the desireless one,” emphasizes detachment. Sarvathā vivekakhyāteḥ, translated as “through constant right discernment,” renders viveka as puruṣa’s spiritual vision. Dharmameghaḥ samādhiḥ, translated as “cloud of truth of seedless samādhi,” interprets dharma as “truth” and specifies nirbīja samādhi (1.51).

4.30. Then sufferings and the traces of karma cease.

ततः क्लेशकर्मकर्माशयानां निवृत्तिः
tataḥ kleśakarmakarmāśayānāṃ nivṛttiḥ

ततः, tataḥ – then (adverb, from tad, that, indicating a consequence).

क्लेश, kleśa – sufferings (affliction, suffering, nominative plural masculine).

कर्म, karma – karma (action, consequence of actions, nominative neuter).

कर्माशयानाम्, karmāśayānāṃ – traces of karma (karma, action + āśaya, reservoir, deposit, genitive plural masculine).

निवृत्तिः, nivṛttiḥ – cease (ni-, cessation + vṛtti, activity, fluctuation, nominative singular feminine).

This sūtra 4.30 of the Kaivalya Pāda follows sūtra 4.29, where citta attains the cloud of truth of samādhi. Here, sufferings (kleśa) and traces of karma (karmakarmāśayānāṃ) cease (nivṛttiḥ), freeing citta from samsāra.

Tataḥ indicates that this cessation results from seedless samādhi (4.29). Kleśa and karmakarmāśayānāṃ represent obstacles binding citta to samsāra. Nivṛttiḥ marks their definitive cessation, purifying citta.

The translation “Then sufferings and the traces of karma cease” is faithful to the text. “Then” (tataḥ) links the effect to sūtra 4.29. “Sufferings” (kleśa) reflects afflictions. “Traces of karma” (karmakarmāśayānāṃ) specifies karmic deposits. “Cease” (nivṛttiḥ) reflects definitive liberation.

The translation of tataḥ as “then” renders the consequence. Kleśa, translated as “sufferings,” denotes afflictions (2.3). Karmakarmāśayānāṃ, translated as “traces of karma,” encompasses karma (action) and karmāśaya (karmic deposits). Nivṛttiḥ, translated as “cease,” indicates cessation.

———————

4.31. Then, free from all veils and illusions,
the consciousness of bliss transcends
insignificant personal knowledge.

तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम्
tadā sarvāvaraṇamalāpetasya jñānasya ānantyāt jñeyam alpam

तदा, tadā – then (adverb, from tad, that, indicating a consequence).

सर्वावरणमलापेतस्य, sarvāvaraṇamalāpetasya – free from all veils and illusions (sarva, all + āvaraṇa, veil + mala, impurity + apeta, free from, genitive singular masculine).

ज्ञानस्य, jñānasya – consciousness of bliss (jñāna, knowledge, genitive singular neuter).

आनन्त्यात्, ānantyāt – transcends (ānanya, infinity, ablative singular neuter).

ज्ञेयम्, jñeyam – personal knowledge (jñeya, object of knowledge, nominative singular neuter).

अल्पम्, alpam – insignificant (alpa, small, trifling, nominative singular neuter).

Thhe sūtra 4.31 of the Kaivalya Pāda follows sūtra 4.30, where sufferings (kleśas)

and traces of karma (karmāśayas) cease. Here, free from all veils and illusions (sarvāvaraṇamalāpetasya), the consciousness of bliss (jñānasya) transcends insignificant personal knowledge (ānantyāt jñeyam alpam).

In this translation and interpretation of the Yoga Sūtras prior to Vyāsa, citta is the incarnated soul, consciousness humanized by ahaṃkāra (ego), destined to revert to puruṣa through Realization. Right discernment (viveka) is puruṣa's spiritual vision within citta, revealing the supreme truth.

Tadā links this state to the cloud of truth of seedless samādhi (4.29). Sarvāvaraṇamalāpetasya indicates that citta, purified of veils (avidyā, illusion) and impurities (samskāras, kleśas), becomes enlightened consciousness.

Jñānasya ānantyāt shows that this consciousness transcends limitations. Jñeyam alpam means that the psyche's knowledge (objects of knowledge) becomes insignificant compared to puruṣa's vision.

The translation "Then, free from all veils and illusions, the consciousness of bliss transcends insignificant personal knowledge" is faithful to the text. "Then" (tadā) links to sūtra 4.30. "Free from all veils and illusions" (sarvāvaraṇamalāpetasya) reflects purification. "Consciousness of bliss" (jñānasya) is mystical. "Transcends insignificant personal knowledge" (ānantyāt jñeyam alpam) is precise.

Tadā as "then" renders the consequence. Sarvāvaraṇamalāpetasya, translated as "free from all veils and illusions," indicates jñāna's purification. Jñānasya, translated as "consciousness of bliss," interprets jñāna as enlightened consciousness. Ānantyāt jñeyam alpam, translated as "transcends insignificant personal knowledge," renders jñāna's infinitude against jñeyam. This monistic reading, where citta (soul, incarnated consciousness) refines to join puruṣa's vision, is consistent with viveka-khyāti and the Kaivalya Pāda.

4.32. Thus, having fulfilled their purpose,
the successive evolutions of the guṇas cease,

ending incarnations.

ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम्
tataḥ kṛtārthānāṃ pariṇāmakramasamāptir guṇānām

ततः, tataḥ – thus (adverb, from tad, that, indicating a consequence).

कृतार्थानाम्, kṛtārthānāṃ – having fulfilled their purpose (kṛta, done + artha, purpose, objective, genitive plural masculine).

परिणामक्रमसमाप्तिः, pariṇāmakramasamāptir – successive evolutions cease (pariṇāma, transformation + krama, sequence, order + samāpti, completion, nominative singular feminine).

गुणानाम्, guṇānām – of the guṇas (guṇa, quality, principle of prakṛti, genitive plural masculine).

This sūtra of the Kaivalya Pāda follows sūtra 4.31, where consciousness transcends personal knowledge. Here, the guṇas, having fulfilled their purpose (kṛtārthānāṃ), see their successive evolutions cease (pariṇāmakramasamāptir), ending the need for further incarnations.

In a perspective focusing on the return to original unity, the guṇas (qualities) form the basis of the manifest personality. What evolves is not the essence of the guṇas (sattva, rajas, tamas) but the incarnated soul's (citta's) orientation toward them. When citta turns fully toward sattva, using the vital energy of rajas to dissolve the inertia of tamas, it reaches Realization.

Tataḥ links this state to the final purification of the mind. Kṛtārthānāṃ indicates that the guṇas have completed their role as teachers. Once the unity is recognized, the mechanical "spectacle" of the qualities has no more reason to fluctuate. This marks the end of the incarnated soul's transformations, ceasing the cycle of samsāra.

The translation "Thus, having fulfilled their purpose, the successive evolutions of the guṇas cease, ending incarnations" is faithful to the spiritual mechanics of liberation. It shows that Creation (Prakṛti) works for the liberation of the spirit, and once achieved, the movement stops.

4.33. Thus, the sequence of transformations, unfolded in time, is finally understood, revealing the changeless unity beyond the succession of moments.

क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः
kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ

क्षणप्रतियोगी, kṣaṇapratiyogī – unfolded in time / correlative to the moment (kṣaṇa, moment + pratiyogī, corresponding, nominative singular masculine).

परिणामापरान्तनिर्ग्राह्यः, pariṇāmāparāntanirgrāhyaḥ – graspable at the ultimate end of transformations (pariṇāma, transformation + aparānta, ultimate end + nirgrāhya, graspable/understandable, nominative singular masculine).

क्रमः, kramaḥ – sequence / succession (krama, order, sequence, nominative singular masculine).

This sūtra follows 4.32, which announced the end of the guṇas' transformations. Here, Patañjali defines the very nature of time and sequence (kramaḥ). The sequence is defined as being composed of discrete moments (kṣaṇa) and is only fully graspable (nirgrāhyaḥ) once it has reached its conclusion (aparānta).

Prakṛti manifests the illusion of continuity through the rapid succession of moments. This temporal sequence is a property of the material world, not of the original Unity. Kṣaṇapratiyogī emphasizes that our perception of time is merely a reflection of the constant change in the guṇas.

The term pariṇāmāparāntanirgrāhyaḥ is crucial: it indicates that the true nature of the "film" of life is only understood when the projector stops. At the end of the

process, the yogi looks back and realizes that the sequence was a construction. This right discernment (viveka) transcends both prakṛti and time.

At this stage, the mind (citta) is no longer a slave to the succession of events. It abides in its true nature, merging into the changeless unity. The sequence of transformations is seen for what it was: a temporary tool for awakening. This leads directly to Kaivalya, where the spirit abides in its own Pure Light, free from the cycle of incarnations.
The translation "revealing the changeless unity beyond the succession of moments" reflects the transition from a linear, time-bound existence to the eternal present of original unity.

4.34. Liberation is the fulfillment of the soul,
where the guṇas, devoid of purpose,
return to their origin,
revealing the true nature of being
or the power of absolute consciousness.

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं
स्वरूपप्रतिष्ठा वा चितिशक्तिरिति
puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ
svarūpapratiṣṭhā vā citiśaktir iti

पुरुषार्थशून्यानाम्, puruṣārthaśūnyānāṃ – guṇas devoid of purpose (puruṣa, soul + artha, purpose + śūnya, empty, genitive plural masculine).

गुणानाम्, guṇānāṃ – of the guṇas (guṇa, quality of prakṛti, genitive plural masculine).

प्रतिप्रसवः, pratiprasavaḥ – return to their origin (prati-, back + prasava, production, nominative singular masculine).

कैवल्यम्, kaivalyam – Liberation (kaivalya, liberation, unity, nominative singular neuter).

स्वरूपप्रतिष्ठा, svarūpapratiṣṭhā – true nature of being (svarūpa, own form + pratiṣṭhā, establishment, nominative singular feminine).

वा, vā – or (conjunction, indicating equivalence).

चितिशक्तिः, citiśaktiḥ – power of absolute consciousness (citi, consciousness + śakti, power, nominative singular feminine).

इति, iti – thus (particle, closing the text).

The sūtra 4.34, the final sūtra of the Yoga Sūtras, concludes the Kaivalya Pāda by describing kaivalya, the ultimate liberation. When the guṇas (sattva, rajas, tamas), devoid of purpose for puruṣa (puruṣārthaśūnyānāṃ), return to prakṛti (pratiprasavaḥ), puruṣa is established in its true nature (svarūpapratiṣṭhā) or as the power of absolute consciousness (citiśaktiḥ).

Synthesis of the Fourth Book: Kaivalya Pāda

The Fourth Book of the Yoga-Sūtras, titled Kaivalya Pāda, represents the culmination of the spiritual journey, where all practices and transformations converge toward a permanent awakening to original Unity. From this monistic perspective, Kaivalya is not a state of isolation or withdrawal from the world, but the total and lucid fusion of individual consciousness into Universal Consciousness.

The term Kaivalya designates absolute Oneness, the state where the veil of duality is definitively lifted, revealing that the seer, the act of seeing, and the object seen are but one and the same reality.

Through the exploration of the roots of the mind and causality, the book demonstrates that the limitations of embodied existence are merely temporary constructions. This final chapter guides the practitioner of The sadhana beyond

the mechanisms of the psyche to reach real freedom, where time and karma cease to be hindrances.

Metaphysical and Technical Synthesis (sūtras 4.1 – 4.16)

1. The Sources of Attainment (4.1 - 4.3) The book opens with five means of achieving spiritual perfections: incarnation, the words of the light-bearer (the satguru), asceticism, sacred words, and contemplative union (Samādhi). Patañjali reminds us that the evolution of Creation is a natural flow (prakṛtyāpūrāt). Our actions do not "create" awakening, but, like the farmer directing water, they remove obstacles to let Unity express itself.

2. The Genesis of Mind and Ego (4.4 - 4.6) The architecture of human consciousness is dissected here. The sense of "I" (asmitā) is the unique source generating the multitude of mental fields (emotions, thoughts). However, among all forms of consciousness, only that born of deep meditation (dhyāna) is residue-free. It is the pure mirror, without imprints, creating no further attachment.

3. The Neutrality of the Sage and the Cycle of Karma (4.7 - 4.11) The yogi transcends moral duality: their action is neither white (virtuous) nor black (dark); it is neutral. By acting without attachment through Service, they leave no trace in their mental reservoir. This passage explains that the cycle of samsara is maintained by four pillars (cause, fruit, reservoir, and object). When the practitioner ceases to "take into account" (saṅgṛhītatva) these pillars, the structure of illusion collapses of its own accord.

4. Continuity Across Time (4.9 - 4.10) Despite the barriers of birth, place, or time, memories (smṛti) and impressions (saṃskāra) remain linked by their profound similarity. The cycle is beginningless because the life impulse is eternal. For the practitioner of The sadhana, this means that nothing is ever lost: every spiritual effort is inscribed in this vibrational continuity until final liberation.

5. The Ontology of Reality (4.12 - 4.14) Patañjali explores the nature of existence here. That which is "beyond forms" (past) and "not yet manifested" (future)

exists in essence. Everything we perceive is composed of the primary qualities (gunas). The truth of reality derives from the unity underlying experiences. Although forms change, the unique substance of Creation remains immutable.

6. Consciousness Facing Unity (4.15 - 4.16) The book emphasizes the independence of reality from individual perception. If reality depended on a single consciousness, what would happen if it were not perceived? Reality is a stable universal essence, but an unstable consciousness, caught in māyā (duality), perceives it in a fragmented way. The goal is to stabilize this consciousness so it finally aligns with the Equality of the Real.

Fundamental Lexicon of the Fourth Book

Anāditva (अनादित्वम्): Beginninglessness. The state of the samsaric cycle which has no original cause because it belongs to the eternal nature of manifestation (Līlā).

Anāśayam (अनाशयम्): Residue-free. The quality of consciousness born of deep meditation that no longer deposits karmic imprints into the mental reservoir.

Asmitā (अस्मिता): The sense of "I". The root of individualization that projects and segments the energy of consciousness into a multitude of mental fields and emotions.

Auṣadhi (ओषधि): The light-bearer. In this reading, it designates the satguru, the awakened being whose mere presence and word (satsang) dispel the darkness of ignorance.

Dhyānaja (ध्यानजम्): Born of meditation. Refers to the state of clarity that does not stem from intellectual effort or birth conditions, but from contemplative absorption.
Ekatva (एकत्व): Unity or Oneness. The ontological principle underlying all human experiences, regardless of the diversity of perceived forms.

Kaivalya (कैवल्य): Absolute Oneness. The culmination of the path where individual consciousness recognizes itself as identical to Universal Consciousness, without any duality.

Nirodha (निरोध): Cessation or resorption. The process by which mental fluctuations and saṃskāras stop, revealing the original nature of being.

Pariṇāma (परिणाम): Transformation or experience. The unceasing flow of metamorphoses in Creation (prakṛti) and the human experiences that arise from it depending on the orientation of our consciousness.

Saṅgṛhīta (सङ्गृहीत): Held together or taken into account. The act of mental grasping that maintains the cohesion of the cycle of suffering. Detachment consists in no longer "taking into account" these supports.

Vāsanā (वासना): Residues or imprints. Subconscious traces left by past experiences that await favorable vibrational conditions to manifest.

Vastu (वस्तु): Reality or object. The stable and independent essence that exists by itself, whether or not human consciousness perceives it.

Citti-Śakti (चित्तिशक्ति): The power of Consciousness. The immutable and pure essence that never changes, as opposed to the shifting reflections of the mind. It is the principle of Unity in action.

Dharma-Megha-Samādhi (धर्ममेघसमाधि): The Cloud of Virtue (or Righteousness). An ultimate state of consciousness where discernment is so pure that it showers the knowledge of Unity, dissolving the last doubts and karmas.

Draṣṭṛ (द्रष्टृ): The Seer. In this chapter, Patañjali insists that the Seer is the only source of light. The mind is merely a perceived object, incapable of knowing itself.

Guṇa (गुण): The primary qualities (Sattva, Rajas, Tamas). Book 4 explains that at

the final stage of Kaivalya, the gunas cease to act for the Puruṣa and resolve back into their original source.

Hāna (हान): Abandonment or elimination. The act of untying the identification between the Seer and the mind, which leads directly to liberation.

Krama (क्रम): Succession or temporal process. Patañjali reveals that time is but a series of moments perceived by the mind. By reaching Kaivalya, one exits Krama to enter Eternity.

Viveka-Nimna (विवेकनिम्न): Inclination toward discernment. A state of mind that naturally no longer turns toward external objects but toward the depth of Unity.

Viśeṣa-Darśin (विशेषदर्शिन्): The one who sees the distinction. The practitioner who clearly perceives the difference between their mind (the instrument) and their true Self (the Seer), ending the confusion of the ego.

Conclusion of the Yoga-Sutra in Truth:

The Abode of Unity

The journey through the four books of Patañjali brings us back to a self-evident truth: Liberation from ignorance and the suffering it entails—not to mention the chains of samsara—is not a conquest, but a recognition.

For the mirror of consciousness to become perfectly clear and reveal Sahaja Samādhi, the seeker must cultivate a garden of specific virtues that transmute effort into a state of being.

Lexicon of the Virtues of Realization:

Saṃvega (Spiritual Urgency): The inner fire, that sense of urgency which compels the practitioner to no longer waste a single moment on distractions. It is the vital impulse toward the Real.

Vairāgya (Detachment): Attachment to that which liberates. This is not a renunciation of the world, but a lack of interest in the illusions that mask Unity.

Abhyāsa (Constant Effort): The act of establishing oneself with perseverance in the reason of sattva. It is the daily polishing required to maintain the transparency of the mind.

Viveka (Discernment): The faculty to distinguish the immutable from the changing, allowing one to no longer be confused with the fluctuations of the mind.

Sahaja Samādhi (The Natural State): The supreme realization where Unity is experienced spontaneously. Here, the yogi no longer seeks absorption in silence, for he perceives the silence and the divine in all things, even amidst the world's turmoil.

By cultivating these virtues, the practitioner sees the veils of duality dissolve of their own accord. The world is no longer perceived as an obstacle, but as the manifestation of Līlā, the divine play of consciousness.

The final resolution, Kaivalya, is nothing other than consciousness established in its own splendor (svarūpa-pratiṣṭhā). There, the traveler realizes that they have always been what they were seeking: absolute Unity, living in the uninterrupted flow of Sahaja Samādhi.

Śivaste panthānaḥ santu
(May your Path be favorable)

Sri Hans Yoganand ji

© 2026 Nandi-Alaya Editions. All rights reserved.